

धार्मिकः महाराजा ययातिः Virtuous Emperor Yayāti



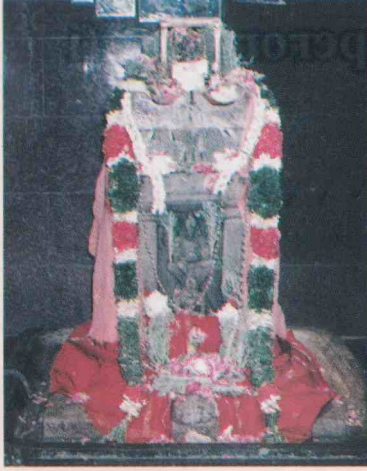
भाग: २
Part - II

Śrīman Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)

2011



Śrī Śrī 1008 Śrī
Madhvanātha Tīrtha Śrīpādaṅgalavarū, Śrīraṅgam



श्रीवेङ्कटार्यवरपुत्रसुपुत्ररत्नं
श्रीरङ्गदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ॥

Revered parents of the humble Author
Śrī T. S. Rāghavendran, M.A.B.L., Advocate



Tāmraparnī Śrī D. V. SUBBĀCHĀR, B.A., F.C.A.
Chartered Accountant, Coimbatore

He had a glorious life of 85 years. He set an example as to how an householder should live. He was the most successful Chartered Accountant in his profession and is well known for his hard work, honesty, integrity and respected by one and all. He was the Auditor for the first Finance Minister of India. He was an accredited scholar of Vedānta.

Śmt. Kāveri W/o D. V. SUBBĀCHĀR

She set an example for tolerance and Pati-sevā. She performed several vratas in spite of her physical handicaps. She was a magnetic personality of love and affection to children, grand children, And relatives.

॥ श्री ॥
॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥
॥ श्री हयवदन मध्वेश पाहि ॥

धार्मिकः महाराजा ययातिः

Virtuous Emperor Yayāti

भागः २ – Part II

By

**Tāmrapaṇī Subbāchār Rāghavendran, M.A, B.L.
(T. S. Rāghavendran, Advocate, Coimbatore)**

Śrīman Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

(Near Tirupati, A.P.)

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Virtuous Emperor Yayāti

Part II

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Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and we are ever grateful to Lord Śrī Veṅkaṭeśwara and Goddess Padmāvati, since we are able to place before the devoted readers our 266th Publication relating to **“Virtuous Emperor Yayāti - Part II”**.

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate has written this book taking large pains and has devoted almost his life for the propagation of the philosophy of Śrī Madhvāchārya to all the devotees of the world.

We are totally amazed and we consider this as a **wonder in the world when one single author has written so many books on Vedānta which can reach even ordinary people with limited knowledge of Sanskrit and śāstras.**

We quote here an observation from great Mahāmahopādhyāya *Prof. K. T. Pāṇḍurangi* of Bangalore has written while wondering and appreciating and congratulating Śrī T. S. Rāghavendran as below :

“I am in the academic field for the last 60 years. I have not come across any scholars who has made such a big contribution, either quantitatively or qualitatively”.

“Śrīmad Bhāgavata is Simha i.e. Lion and Śrī T.S.R.'s works are Māṇavaka, the boy. I congratulate him for his achievement”.

Prof. D. Prahlādāchārya of Bangalore states :

“I have no word to express my admiration for the yeoman service being rendered by your kindself to Śrī Madhva Siddhānta, single handedly.

My only prayer to the Lord is to give you more health and strength so that you can continue to contribute such splendid work on Śrī Madhva Siddhānta for a long time”.

Prof. T. S. Rama Rao of Chennai states :

“I find that your book are evidence of your ripe and intensive scholarship in Madhva Granthas. I am amazed that a very busy lawyer like you could write so extensively and so well on Mādhva granthas. I pray Śrī Hari-Vāyugaḷu to bestow on you with a long and healthy life so that you may serve the Mādhva public with such learned publication in years to come”.

Śrī V. Vijendra Rao of Chennai states :

“The entire Mādhva fraternity is profounded your eminence and scholarship. May your good work continue is my prayer to Lord Śrī Hari.

I am very happy that in your unsatiable thirst to pen Śrīmad Āchārya’s works and Hari-Bhakti you have chosen this and each book is a master piece work”.

“Śrī Madhva Aṣṭottaram is a crowning jewel. The reasons for Advaitins not accepting Pañcharātra have been very strongly brought out by you. I was very much impressed by this.

Such a highly erudition filled work Adhikaraṇas etc. have been made so lucid and simple, to be understood by a common man, by translating in English, shows really your greatness”.

Śrī Bālāji Rao, Chartered Accountant, Mumbai states :

“We are indeed very fortunate to have your Association and be blessed with the books written by you.

Each book is like a marvel and undoubtedly a valuable treasure for all seekers of knowledge. The style

in which these books have been written is excellent and even complex topics have been covered in such way that appeals to the layman as well as learned paṇḍits.

Besides the reader derives merit (puṇya) of reading entire sadāgamas irrespective of which book is being read.

Please continue to bless us and guide us so that we are able to appreciate the glories of our Śrīmad Āchārya's granthas".

Reply by Mr. Tackleberry to Mr. Jaswant in South Africa :

(www.madhva-online-com-madhvabooks)

Originally posted by Tackleberry :

"I am also a Dvaitin and Madhvāchārya who is none other than Śrī Vāyu woke me up from my deep sleep slumber and enlightened me about the glories of Śrīman Nārāyaṇa through an author by the name of T. S. Rāghavendran who has translated all the Sanskrit ślokas into English.

Please read the book titled "Authentic Elucidation of Gītā" by Śrī T. S. Rāghavendran. It is published by Śrī Madhva Siddhānta Onnāhini Sabhā, Tiruchānūr - 517503 (Near Tirupati).

Hope I have given of some help to you."

Professor G. V. Nadagouda, M.A., Hubli states :

"Your indefatigable energy, your unimpeded enthusiasm and scriptural animation are indeed invigourating - your devotional fervour and philosophic acumen are really inspiring. Your spate of looks on scriptures, in your busy professional schedule, covering the entire range of śāstras, deserves attention of the Pandits and the religious folk.

You are ambi-dexterous : soked in Sanskrit classics and Sanskrit parlance, you can wield the English langu-

age, as well, with confidence. The successful execution of the phillanthropic works you have undertaken so far, reveal your religious rigour.

I pray the Almighty to bestow on you a long lease of life, robust health and enough prosperity to terminate all your tasks on hand, and the envisioned ones too, in good time”.

Śrī Banaaji Śrīnivāsa Mūrty of Bangalore, a senior and sincere devotee of Śrī Hari-Vāyugalu, observes about Śrī T.S.R. as under :

- | | |
|--|-----------------|
| “You are above many many in | – Age |
| “You are above many many in | – Bondage |
| “You are above many many in | – Cleverness |
| [Propagation of Tatvas] | |
| “You are above many many in | – Devotion |
| [to Śrī Hari-Vāyugalu] | |
| “You are above many many in | – Entertainment |
| [that is, in making right ways of
living to please Śrī Hari-Vāyugalu] | |
| “You are above many many in | – Fatherly |
| [to those who seek truth] | |
| “You are above many many in | – Generosity |
| [in teaching not only lōkika
but also Pāramārthika] | |
| “You are above many many in | – Honourable |
| [doing most God pleasing acts
as honorary servant of Him] | |
| “You are above many many in | – Innovation |
| [of all kinds - both Śrī Vyāsa
and Śrī Dāsa sahityas] | |

“You are above many many in — Jñānam
 [still doing Śravaṇa, Manana, and Swādhyāya to
 know more and more about Śrī Hari-Vāyugalu]
 “You are above many many in — Zeal.

Dr. S. S. Badrinath, (Padmabhūṣaṇa etc.), President & Chairman,
 Medical Research Foundation, Chennai 600006, states :

“I am delighted to learn of the book release on 5-12-04
 at Coimbatore. It is heartening to note that the one being
 published today is 102nd in the series by you. I am proud
 of you and thanking you for the yeoman service you are
 rendering to our religion.

M. B. Pranesh, IAS (Retd.), Former Principal Secretary, Govt. of
 Tamilnadu states :

“Lakshmi (she is also an I.A.S. Officer Retd.) and
 I are very happy to receive the books sent by you about the
 Mahimās of the Cow and Ganges. Thank you very much.

You are doing yeoman service by making so many
 Sanskrit works accessible to persons who do not know that
 language but are educated in English. The number of works
 has already crossed 165.

We wish and pray that goddess Saraswat should keep
 your pen flowing and make you deliver more and more books
 to the devout Bhaktas”.

“Just as Bhagīratha brought Gaṅgā from heaven
 and made it possible for all to bathe in the Gaṅgā, you
 have brought our noble books from the realm of Sanskrit
 scholars and made them accessible to those of us, who
 have received University Education in English.

Because of your efforts, some of us have been able to
 sample the wonderful treasury of Jñāna and Bhakti built up
 by our Āchāryas in the past.

Scoring a century is a great feat even for good cricketer. Writing a hundred pages is a Herculean task for most of us. You are set to complete a century of books and more, which is like completing a century of centuries. You have indeed received divine blessings, which alone can make such feat possible. My deep regards to your profound scholarship, assiduous industry and prolific expression”.

R. B. Kanchi, M.A., M.Ed., Navanagar, Bagalkote, states :

“Your uncommon innate ability with active aptitude based on resourceful nature is highly appreciated by the renowned persons of philosophical outlook.

The research mentality and rest-less involvement in finding out the unknown contents of scriptures through constant study are the main causes of such valuable and intellectual work.

The book nearing 170 written by you since last two decades or so, are useful for ready reference not only for Mādhvas but also for the general public of philosophical thirst. This real gain is due to special anugraha of your Vidyā-Guru, Pūjya Śrī Subbāchār, स्वरूपोद्धारकगुरुवः and your Kulapati Ānandamaya Lord of Tirupati Śrī Veṅkaṭeśwara”.

Ravi K. Mahuli, General Manager (Dredger), Mazagon Dock Limited, Mumbai - 400 010 states :

“Your books are really a treasure. I dont want to say any word about it, as my words will not be able to describe the pleasure of reading. In Madhva Vijaya it is said - How does Paramātmā's leg look like - They similar to other leg. Similarly your writing at one place is similar to your writing at other place. Other books - Dwaita Siddhanta books - are a treasure”.

We are happy to inform that the books of Śrī T. S. Rāghavendran are included under faculty - Washington - edu (in Google)
 – Title : Texts whose authors can be dated.

Authors listed chronologically – 15th Century to the present 1085.3.2. T. S. Raghavendran.

“Greatness and Uniqueness of Sri Sattatwaratnamala” Dhp 21.1-2 1991, 16-19.

Jagannāth Rāghavendra Rao of Bangalore - 400 068 states :

“I am collecting Śrī Madhva Siddhānta books, *Mūla, Tīkā, Tippanis and English translations* from various authors and my personal inclination is

always towards your books for :

- a) Simple English.
- b) Writting up to the point with direct simple to under-stand meanings, to provide the essence to a English translation reader.
- c) Pratipadārtha and anvayārha for most ślokas helps in reaching ślokas well - Hari-Vāyu-Stuti as an example.
- d) Additional information apart from the subject of the the book through annexure.
- e) Pictures of various Temple Deities - hard to get or you will not come across quite easily.
- f) Non-bulky volumes – easy to handle.

I have read few of your books in the past – Vāyu Tattwa, Viṣṇu Sahasra Nāma - Part I, Yukti Mallikā, Saṅgraha Rāmāyaṇa and the above observations are based on those books.

I pray Śrī Hari to provide me the ability to read, understand and practice the recently obtained wealth from your goodself.

C. Sudhindra, Former member - Central Water Commission, New Delhi; Addl. Secretary to the Govy. of India, Resident of Bangalore - 560 032 states :

“Your devotion to Śrīmad Ācārya is exemplary and your efforts to reach his great works to the common man is indeed very praiseworthy.

Śrī S. K. Narasimhan, M.A.,B.L.,Advocate, Chennai states :

“Reams of paper and oceans of ink are not enough to describe the glory of the books of Śrī T.S.R. He goes deep down the ocean of knowledge takes the precious pearls and makes them a beautiful garland, and present it to his readers. Only those who have done some great puṇya in previous births and only those who have the blessings of Śrī-Hari-Vāyu, can read his books.

It is a life time achievement of Śrī Rāghavendran in publishing these books one after another in quick succession. He is a Guru of great excellence. He is a brilliant scholar and exemplary devotee. His devotion to Śrī Madhvācārya and his Dvaita Vedānta Philosophy can better be summed up in his words, “Ever in the humble sincere and ever being the humble student of the unique, great and Dvaita Vedānta Philosophy.

He is like a brilliant Sun who sheds light of knowledge to the sātvic souls. I can use a Tamil saying to describe about him. He is a “Kānakidaikātha Thangam”. He walks like a colossus in the philosophical world.

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards Śrī Hari-Vāyugaḷu will increase to a very large extent and this is the only and proper way to attain Moksha.

Śrī T. S. Rāghavendran, popularly known as T.S.R. who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 197 works which are very useful for all, which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the

only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

- (1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992
- (2) अचिन्त्यशक्तिविचारः – Incomprehensible and
Extra-ordinary Power of Lord Nārāyaṇa 1994
- (3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995
- (4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 1995
- (5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः –
Authentic Elucidation of Gītā – I Chapter –
Arjuna's Mental Distress 1995
- (6) हरिः परतरः – Hari is Supreme. 1995
- (7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
Authentic Elucidation of Gītā – II Chapter Part I
Sāṅkhyam = Knowledge. Verses 1 to 38 1996
- (8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
Authentic Elucidation of Gītā-II Chapter, Part II
Yoga = Means. Verses 39-72 1996
- (9) श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः)
पाण्डवदिग्विजयः – Mahābhārata Tātparya Nirṇaya, 18th Chapter.
Verses - 1 to 170. Tour of Pāṇḍavas. 1996
- (10) सत्यं जगत् – World is Real 1996
- (11) Gītāvil Puriyada Pudirgals (in Tamil-SMSO Publication) 1996
- (12) श्रीनिवास-विवाह-प्रशंसनम् –
Glories of Lord Śrīnivāsa's Marriage (450 Verses) 1997
- (13) श्रीमन्महाभारततात्पर्यनिर्णयः – दशमोऽध्यायः –
श्री वेदव्यास अवतारः (Ślokas 1 to 88) 1997
- (14) श्रीमद्यमकभारतम् – Yamaka Bhāratam 1997

- (15) तत्त्वतो भेदः – Difference is Real 1997
- (16) श्रीमन्महाभारततात्पर्यनिर्णयः – 11th Chapter
श्रीकृष्णचरिते अंशावतरणम् (1-237 Ślokas) 1998
- (17) श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter
(Samastadharmanirṇaya and Āśwamedhika) 1998
- (18) श्रीमन्महाभारततात्पर्यनिर्णयः –
20th Chapter (Ślokas 1 - 246) 1998
- (19) जीवगणाः हरेः अनुचराः 1998
- (20) श्रीमन्महाभारततात्पर्यनिर्णयः – 31st and 32nd Chapters 1998
- (21) श्रीमन्महाभारततात्पर्यनिर्णयः – 12th and 13th Chapters-
Marriage of Vāsudeva and Kāṁsa-vadha 1999
- (22) Jivanin Sayalpadam Thiramai (Tamil) 1999
- (23) Souls are higher and lower (नीवोच्चभावं गताः) 1999
- (24) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 14, 15 and 16 1999
- (25) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 17 1999
- (26) Viṣṇu Stuti (by Śrī Satya-Sandha Mahāprabhu) 2000
- (27) Vināyaka Chaturthi (as per Vedas) 2000
- (28) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 19 2000
- (29) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 23, 24, 25 2000
- (30) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 27, 28 2000
- (31) Three Ratnas of Śrī Vādirāja Mahāprabhu 2000
- (32) Mahimās of Śrīmad Bhāgavatam (as per Padma Purāṇa) 2001
- (33) R̥shi Pañchami Vrata Kathā Mahimā 2001
- (34) Dhruva – Devotee of Lord Hari 2001
- (35) Satyanārāyaṇa Vrata Kathā Mahimā 2001
- (36) तार्किकमतसूक्ष्मविचारः – Critical Analysis of Tarkika School 2001
- (37) Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - I (1 to 106 names) 2001

- (38) **Jolts of Jayatīrtha Mahāprabhu —**
जयतीर्थमहाप्रभोः रोमाञ्चितोभरितदिव्यवाक्यानि 2001
- (39) तीर्थप्रबन्धः – पश्चिमप्रबन्धः –
Tīrtha Prabandha - Paśchima Prabandha 2001
- (40) हरिकथामृतसार – मंगलसन्धिः –
Harikathāmṛta Sāra - Maṅgaḷa Sandhi 2002
- (41) ब्रह्मतर्कवैभवम् – Glories of Brahma Tarka 2001
- (42) हरिकथामृतसार – करुणासन्धिः –
Harikathāmṛta Sāra - Karuṇā Sandhi 2002
- (43) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - II (107 to 202 names) 2002
- (44) तीर्थप्रबन्धः – उत्तरप्रबन्धः –
Tīrtha Prabandha - Uttara Prabandha 2002
- (45) तीर्थप्रबन्धः – पूर्वप्रबन्धः –
Tīrtha Prabandha - Pūrva Prabandha 2002
- (46) **Sangraha Ramayanam – (Tamil)**
(Bala & Ayodhya Khandas) 2002
- (47) हरिकथामृतसार – व्याप्ति-भोजन-सन्धी –
Harikathāmṛta Sāra - Vyāpti & Bhojana-Sandhī 2002
- (48) तीर्थप्रबन्धः – दक्षिणप्रबन्धः –
Tīrtha Prabandha - Dakṣiṇa Prabandha 2002
- (49) विभूतितत्त्व – Vibhūti Tattwa – Bhagavad-Gītā 10th
Adhyāya, Bhāgavata - 11th Skandha - 16th Adhyāya,
Vāyu Purāṇa - Māgha Māsa Māhātmya 1st Adhyāya,
and Harikathāmṛta Sāra - Vibhūti Sandhi 2002
- (50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī
Śrī D. V. Subbāchār and English by
T. S. Rāghavendran for the first Adhikaraṇa
“Jijñāsādhikaraṇam” of 88 verses in Anuvyākhyāna 2002

- (51) हरिकथामृतसार – पंचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः –
 Pañcha Mahāyajña Sandhi &
 Pañcha Tanmātra Sandhī 2002
- (52) तात्पर्यचन्द्रिकायाः असदृशमहिमा –
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Madhva Vijaya – Sarga 13 — 14 2008
- (154) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम् – भागः ३
तथा श्रीमद्भागवतविषयानुक्रमिका –
Venkateśa Māhātmyam from Bhaviṣhyottara Purāṇa -
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- (155) गयाक्षेत्रमहिमा – वायुपुराणे तथा बृहन्नारदीयपुराणे –
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- (156) श्रीमन्महाभारतम् – सौप्तिक पर्व –
Śrīman Mahābhāratam Sauptika Parva –
Adhyāyas : 1 – 18, 815 ślokas 2008

- (157) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग २ –
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- (158) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ३ –
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 – Adhyāyas : 51 – 75 773 ślokas 2008
- (159) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ४ –
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 – Adhyāyas : 76 – 118 697 ślokas 2008
- (160) रुक्मिणीशविजयः – भागः ३ – सर्गः ३ तथा ४
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- (161) तैत्तिरीयोपनिषद् – Taittirīya Upanishat 2008
- (162) प्रयागक्षेत्रमहिमा – Mahimās of Prayāga Kṣetra 2008
- (163) काशीक्षेत्रमहिमा – Mahimās of Kāśī Kṣetra 2008
- (164) गयाक्षेत्रमहिमा – भागः २
Mahimās of Gayā Kṣetra - Part II 2008
- (165) पुष्करक्षेत्रमहिमा तथा कुरुक्षेत्रमहिमा
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- (166) गोः उत्कृष्टमाहात्म्यम् – Cow's Supreme Mahimās 2008
- (167) गंगायाः उत्कृष्टमाहात्म्यम्
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- (168) एकादशीमहिमा – Supreme Mahimās of Ekādaśī 2009
- (169) नर्मदायाः माहात्म्यम् – Mahimās of Narmadā 2009
- (170) व्यासगीता – Vyāsagītā (from Kūrma Purāṇam) 2009
- (171) श्रीहरिवायुस्तुतिः – Śrī Hari-Vāyu-Stuti 2009
- (172) ऐतरेयोपनिषद् – भाग II –
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- (173) वाल्मीकी-रामायण-विषयानुक्रमणिका तथा रामोदन्तः
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- (174) वामनावतारमहिमा – Mahimās of Vāmanāvatāra 2009
- (175) श्रीमद्-भगवद्-गीता – तृतीयोऽध्यायः तथा चतुर्थोऽध्यायः
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- (176) श्रीमद्भागवते नवमस्कन्धे प्रथमाध्यायतः अष्टमाध्यायपर्यन्तम् –
Śrīmad-Bhāgavatam – Skanda 9 - Adhyāyas 1 to 8 2009
- (177) आश्चर्यजनक-आकर्षक-अभिमन्युः –
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- (178) श्रीवादिराजकवचम् – Śrī Vādirāja Kavacam 2009
- (179) रुक्मिणीशविजयः – भागः ४ – सर्गौ ५ तथा ६
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- (180) श्रीमद्भगवद्गीता-शेषगीताभावचन्द्रिका – अध्यायाः ७, ८ तथा ९
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- (181) सेतुमाधवस्य महामहिमा तथा धनुष्कोटि - सर्वपापविनाशिनी
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DHANUṢKOTI - Destroyer of all sins 2010
- (182) रामेश्वरे पुण्यतीर्थानि - भागः १
Puṇya-Tīrthas at Rāmeśwaram - Part I 2010
- (183) रामेश्वरे पुण्यतीर्थानि - भागः २
Puṇya-Tīrthas at Rāmeśwaram - Part II 2010
- (184) श्रीवासुदेवमाहात्म्यम्
Mahimās of Śrī Vāsudeva 2010

- (185) श्रीजगन्नाथपुरुषोत्तमक्षेत्रमहिमा 2011
Mahimās of Śrī Jagannātha Puruṣottama Kṣetra- Part I
- (186) श्रीबदरीक्षेत्रमहिमा तथा श्रीमद्भागवतमाहात्म्यम् 2011
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- (187) श्रीजगन्नाथपुरुषोत्तमक्षेत्रमहिमा - Mahimās of 2011
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- (188) श्रीजगन्नाथपुरुषोत्तमक्षेत्रमहिमा - Mahimās of 2011
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- (189) भक्तप्रह्लादकृता श्रीनरसिंहस्तुतिः - Prayers by 2011
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- (190) स्कन्दपुराणान्तर्गत वेङ्कटाचलमाहात्म्यम् - भागः १ 2011
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- (191) अनुव्याख्यानम् - श्रीमज्जयतीर्थविरचित-न्यायसुधासहितम्
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- (192) श्रीविष्णुतत्त्वविनिर्णयः - भागः १ 2011
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- (193) वेदान्ते अष्टोत्तरशतरत्नानि - भागः १ 2011
108 Stars in Vedānta - Part I
- (194) वेदान्ते अष्टोत्तरशतरत्नानि - भागः २ 2011
108 Stars in Vedānta - Part II
- (195) वेदान्ते अष्टोत्तरशतरत्नानि - भागः ३ 2011
108 Stars in Vedānta - Part III
- (196) वेदान्ते अष्टोत्तरशतरत्नानि - भागः ४ 2011
108 Stars in Vedānta - Part IV
- (197) धार्मिकः महाराजा ययातिः - भागः १ 2011
Virtuous Emperor Yayāti - Part I

This is a very wonderful, peculiar, special, extraordinary and unique feature in the world which may not have another second case like this where the author Śrī T. S. Rāghavendran, himself has contributed almost substantial amount to cover the entire cost and provided finance for printing, publication etc.

I pray on behalf of myself and on behalf of SMSO Sabhā and on behalf of all devotees, that Śrī T. S. Rāghavendran should be blessed with longlife, happiness, peace and prosperity for him and all the members of the family by the Grace of Lord Śrī Veṅkaṭeśwara and to do sevā like this for many many years to come.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
15.12.2011, Thursday
Khara Saṁvatsara
Margaśīrsha Kṛṣṇa Pañcamī
Holy Ārādhana day of Śrī Śrī 1008
Śrī Akṣobhya Tīrtha Mahān,
Malkhed, Dist. Gulbarga.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabhā
Tiruchanur.

यो विद्यारण्यविपिनं तत्त्वमस्यसिनाऽच्छिनत् ।
श्रीमदक्षोभ्यतीर्थर्यहंसिनं तं नमाम्यहम् ॥

Introduction in brief by the humble AUTHOR

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇī, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 197 books before the truth-seekers of the world as listed in the Publisher's note.

The present 198th publication relates to “**Virtuous Emperor Yayāti - Part II**”, consisting of 892 ślokas from Mahābhārata Udyoga Parva, Droṇa Parva, Vana Parva, Viṣṇu Paurāṇa, Vāyu Purāṇa, Bhāgavatam, Brahma Purāṇa, Padma Purāṇa and Skanda Purāṇa.

This humble author has written this book because a long life, growth of progeny and devotion towards Śrī Viṣṇu are the benefits to the devotees by reading and possessing the sacred book relating to the great emperor.

This humble work is submitted at the Lotus Pādas of Śrī Śrī 1008 Śrī Akṣobhya Tīrtha Mahāprabhu of Malkhed.

This humble author has no capacity or status to submit this humble work directly under the lotus pādas of Śrī Śrī 1008 Śrī Akṣobhya Tīrtha Mahāprabhu but submit the same through his Guru, Father and Mentor Tāmraparṇī Śrī D. V. Subbāchār, with the following prayer at his feet.

श्रीनारसिंह वरपुत्र सुपुत्रत्वं
कोयंपुरीवरविभूषणचित्ररत्नम् ।

श्रीमध्वशास्त्रजलधौ सततं निमग्नं

श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः

सत्यप्रमोदगुरुपोषितशिष्यवर्य ।

दुःशास्त्रमत्तगजसिंहसमीरसेविन्

सुब्बार्य तात मम देहि करावलम्बम् ॥

— तां. राघवेन्द्रः

*Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.*

15.12.2011, Thursday

Khara Samvatsara

Margaśīrsha Kṛṣṇa Pañcamī

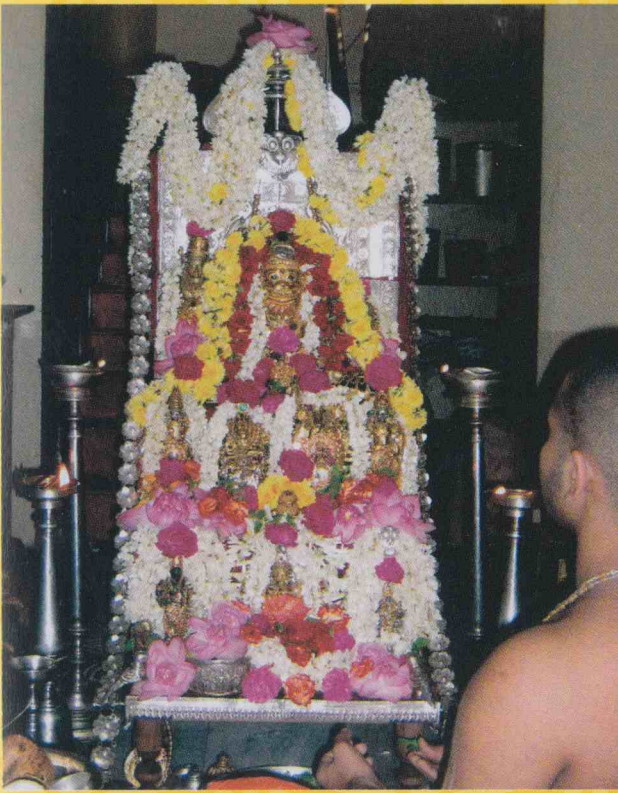
Holy Ārādhana day of **Śrī Śrī 1008**

Śrī Akṣobhya Tīrtha Mahān,

Malkhed, Dist. Gulbarga.

यो विद्यारण्यविपिनं तत्त्वमस्यसिनाऽच्छिनत् ।

श्रीमदक्षोभ्यतीर्थार्यहंसिनं तं नमाम्यहम् ॥



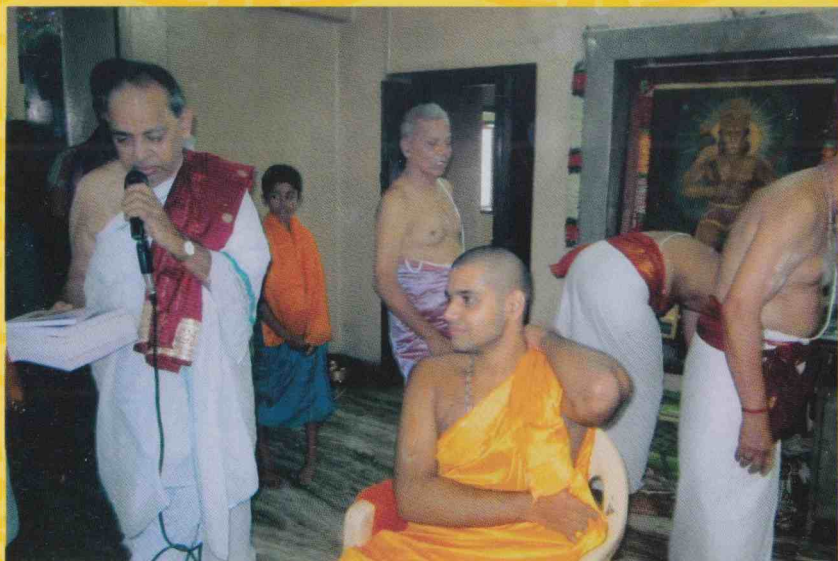
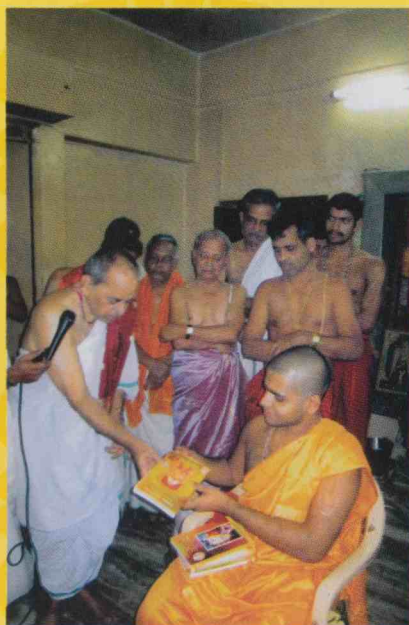
On 19-9-2011, Śrī Śrī 1008 Śrī Viśva Vallabha Tīrtha Mahān of Śrī Vādirāja Mutt, Sode-Udupi, performed pūjā at Śrī Āñjaneya Swāmy Temple, Raja Street, Coimbatore.



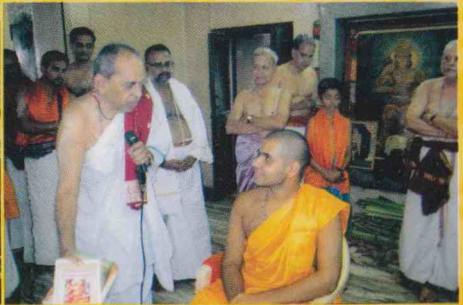
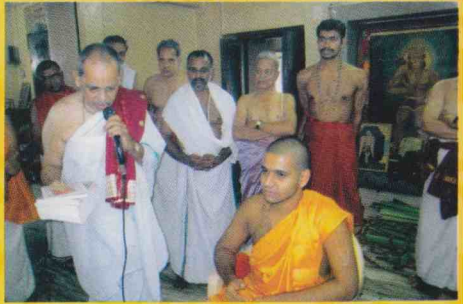
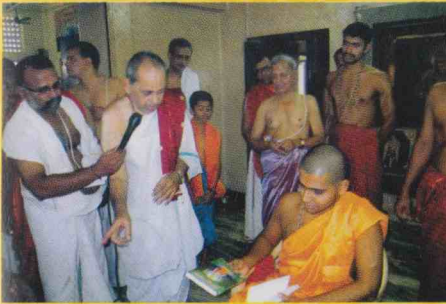
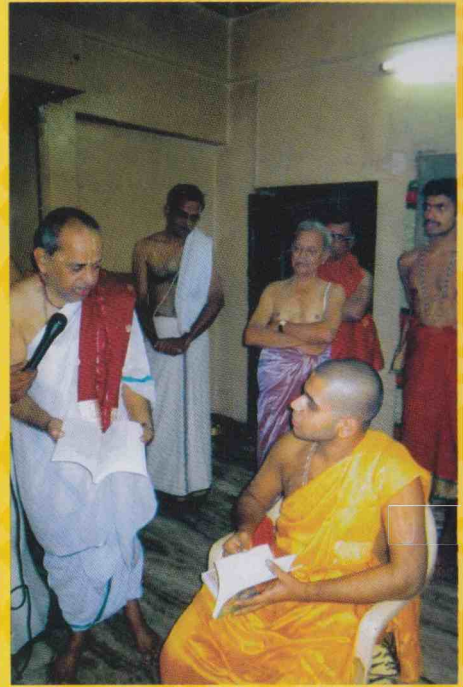
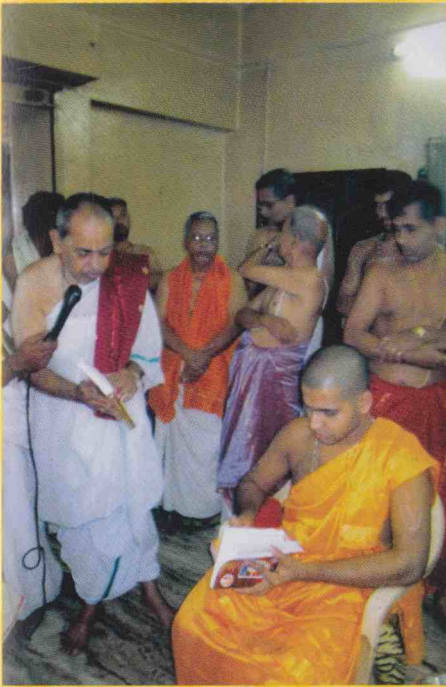
Śrī Swāmījī also offered Hastodaka to Śrī Śrī 1008 Śrī Raghavendra Swāmī Mṛttikā Vṇḍavan.



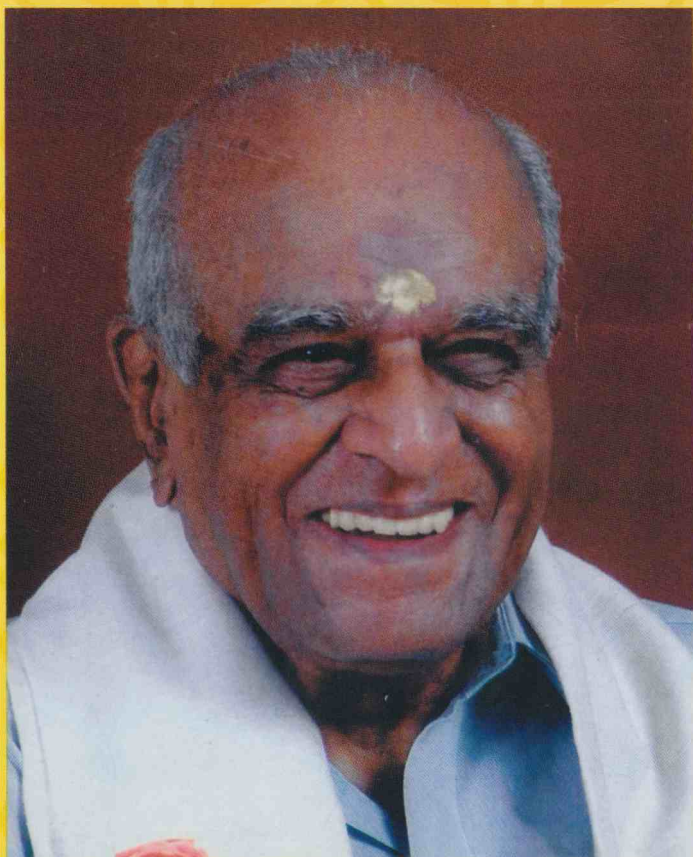
Śrī Śrī 1008 Śrī Vādirāja Swāmī Mṛttikā Vṇḍavan, at Singanallur, Coimbatore 5, His Holiness performed pūjā in the evening at Hanuman Temple.



Śrī Śrī 1008 Śrī Viśva Vallabha Tīrtha Swāmījī of
Śrī Vādirāja Mutt, Sode-Udupi, did dig-vijaya for the first time to
Coimbatore on Sunday, 19-9-2011.



Śrī T.S.R. submitted his various books to Swāmiji.
Swāmiji was very happy to see the books



Sri G. K. Sundaram

He is a most virtuous diamond in the creation of God.

29.5.1914 æ 18.5.2009



Smt. Neelaveni Thayar,
wife of Sri G.K.S.

5.5.1924 æ 27.3.2003

Lakshmi Card Clothing Mfg. Co. Ltd., Palladam
out of very high regard and respect for their
Chairman and Managing Director **Sri G. K. Sundaram**
have helped for publication of this holy and pious book.

Sri G.K.S. – A life complete

A man of high integrity, wedded to lofty ideals, extremely simple and unassuming, compassionate to the core, truly national with a global vision, firm in his views, yet very gentle in manners, fearless in expression and fair to all - that is Sri GKS.

Hailing from an agricultural family, Sri G. K. Sundaram qualified himself as a textile technologist from Bolton and Lancashire, United Kingdom. He was motivated into industrial activities by his father (Late) Sri G. Kuppuswamy Naidu, uncle (late) Sri G. Venkataswamy Naidu and elder brother (Late) Sri G. K. Devarajulu. He was a part of an industrial group involved in all the textile related activities; cotton cultivation, ginning, spinning, weaving, processing, garments and textile machinery manufacturing. Professionally his role in bringing the Lakshmi Mills Company Limited to the forefront is of significant value. He was also instrument for various reformatives steps in favour of farmers.

Inspired by Father of the nation, Mahatma Gandhi, Sri GKS plunged in to the freedom struggle and joined the Salt Satyagraha Movement under the leadership of Sri Rajaji and courted imprisonment. This devotion towards Sri Rajaji continued till his last breath. He was the Member of Parliament (Rajya Sabha) during the period 1968-1974.

Scores of educational and charitable institutions including hospitals, schools, colleges, sports centres were started by him. Over 10,000 students are benefitted annually from these institutions.

In public life, he was instrumental in the formation of various bodies in and around Coimbatore which includes Hindi Prachar Sabha, Kamban Kazagham, Aged's Home Trust, Sruti Seva Trust etc.

Sri GKS has led various trade bodies including The southern India Mills' Association, Indian Chamber of Commerce, South India Textile Research Association, The Indian Cotton Mill's Faderation. He was the Emeritus President of South India Cotton Association.

The list is incomplete without a mention of his involvement in Bharatiya Vidya Bhavan. Instrumental in starting the Coimbatore Kendra of the Bharatiya Vidya Bhavan, he served as its Chairman from 1964 to 1990. He continued as the Patron of the Bhavan's Coimbatore Kendra and also a member of the Executive Committe of the Central Office of Bharatiya Vidya Bhavan, Mumbai.

Sri T.S.R., humble author of this book considers as a very great fortune of having associated and served that Great noble soul for about 50 years in Taxation work.



Sri GKS with
President of India,
Sri R. Venkata Raman.



Sri GKS with
Prime Minister of India,
Sri Atal Bihari Vajpayee.



Sri GKS with
Finance Minister of India,
Sri Yasawant Sinha.



Sri GKS with
the Governor of Tamilnadu
Sri T. S. Ram Mohan Rao.



Sri GKS with
President of India,
Dr. A. P. J. Abdul Kalam.

Sri GKS with
Finance Minister of India,
Sri P. Chidambaram.

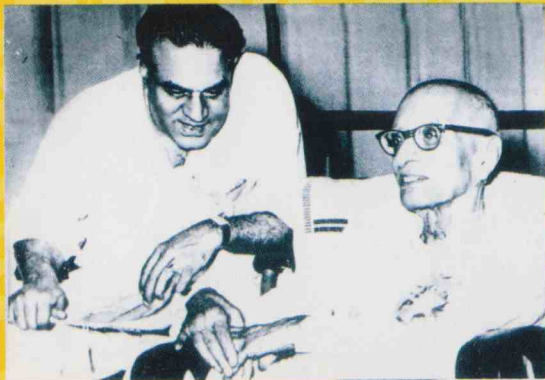


Sri GKS with
Chief Minister of Andhra,
Sri N. Chandra Babu Naidu.

Sri GKS with
Mumbai High Court Judge
Sri N. Srikrishna.



Sri GKS with
Governor of Maharashtra,
Dr. P. C. Alexander.



Sri GKS with
world famous Sri Rajaji.

Sri GKS with
Governor of Tamilnadu
Sri K. K. Shaw.



Sri GKS with
Sri N. Ram of
world famous ancient
'Hindu' News paper.

Sri GKS with his
Dharmapatni
Smt. N. Thayar
(80th Year).



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

ययातिचरितम्

भागः २

पुराणे	अध्यायाः
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४. वायुपुराणम्	३१
५. विष्णुपुराणे चतुर्थांशे	१०
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महाभारते उद्योगपर्वणि	१२२ तथा ११५
महाभारते वनपर्वणि	
७. पद्मपुराणे भूमिखण्डे	६४ तः ८३
८. ब्रह्मपुराणम्	१०
९. स्कन्दपुराणम्	१५

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

३. श्रीमद्भागवतम्

Śrīmad Bhāgavatam

नवमस्कन्धे ययातिचरितम्

Navama Skandha - Yayāti Caritam

अथ पञ्चदशोऽध्यायः – Adhyāya 15

Ślokas 1 to 51

King Yayāti regains Youth

श्रीशुक उवाच— Śrī Śukācārya said :

यतिर्ययातिः संयातिरायतिर्वियतिः कृतिः ।

षडिमे नहुषस्यासन्निन्द्रियाणीव देहिनः

॥ १ ॥

Oh King Parīkṣit, King Nahuṣa had six sons, like the embodied soul has six senses. They were : (1) Yati (2) **Yayāti** (3) Samyāti (4) Āyati (5) Viyati and (6) Kṛti.

राज्यं नैच्छद्यतिः पित्रा दत्तं तत्परिणामवित् ।

यत्र प्रविष्टः पुरुष आत्मानं नावबुध्यते

॥ २ ॥

Yati, the eldest son did aspire for the kingdom, though offered by father Nahuṣa. Yati felt that once kingdom is accepted, it would hamper his austerities.

(Note : The Name 'Yati' for this eldest son is a fitting one, since he had total vairāgya of worldly pleasures, fame, wealth etc.)

पितरि भ्रंशिते स्थानादिन्द्राण्या धर्षणाद् द्विजैः ।

प्रापितेऽजगरत्वं वै ययातिरभवच्चपः

॥ ३ ॥

Nahuṣa, father of Yayāti, did not behave properly with Śachi Devi wife of Indra. The complaint was given by her to the sage Agastya and other brāhmaṇas. These saintly brāhmaṇas cursed Nahuṣa to fall from the heavenly planets and be degraded to the position of a python. Consequently Yayāti became the King.

चतसृष्वादिशद् दिक्षु भ्रातृन् गोमृन् यवीयसः ।

कृतदारो जुगोपोर्वी काव्यस्य वृषपर्वणः

॥ ४ ॥

King Yayāti had four younger brothers whom he allowed to rule the four directions. Yayāti married Devayānī, the daughter of Śukrācārya. Yayāti also married Śarmiṣṭhā, the daughter of Vṛṣaparvā and ruled the entire Earth.

राजोवाच— Mahārāja Parīkṣit said :

ब्रह्मर्षिर्भगवान् काव्यः क्षत्रबन्धश्च नाहुषः ।

राजन्यविप्रयोः कस्माद् विवाहः प्रातिलोमकः

॥ ५ ॥

Śukrācārya was a very powerful brāhmaṇa. Mahārāja Yayāti was a Kṣatriya. Therefore I am curious to know how there occurred this Pratiloma marriage between a Kṣatriya and a brāhmaṇa. (A person of lower group marrying a woman of higher group is called - Pratiloma marriage).

श्रीशुक उवाच— Śrī Śukrācārya said :

एकदा दानवेन्द्रस्य शर्मिष्ठा नाम कन्यका ।

सखीसहस्रसंयुक्ता गुरुपुत्र्या च भामिनी

॥ ६ ॥

One day Vṛṣaparvā's daughter by name Śarmiṣṭhā, who was innocent but angry by nature, was walking with Devayānī, the daughter of Śukrācārya, and also with thousands of friends; in the palace garden.

देवयान्या पुरोद्याने पुष्पितद्रुमसंकुले ।
व्यचरत् कलगीतानि नलिनीपुलिनेऽबला

॥ ७ ॥

The garden was full of lotuses and trees of flowers and fruits. The forest was inhabited by sweetly singing birds and humble bees.

ता जलाशयमासाद्य कन्याः कमललोचनाः ।
तीरे न्यस्य दुकूलानि विजहुः सिञ्चतीर्मिथः

॥ ८ ॥

When the young girls who had eyes like lotuses reached to the bank of a reservoir of water, they desired to enjoy by bathing. Thus they left their clothing on the bank and began sporting, throwing water on one another.

वीक्ष्य व्रजन्तं गिरिशं सह देव्या वृषस्थितम् ।
सहसोत्तीर्य वासांसि पर्यधुर्व्रीडिताः स्त्रियः

॥ ९ ॥

While the girls were so sporting in water, suddenly they saw Lord Śiva passing by, seated on the back of his bull with his wife Pārvati. The girls felt ashamed because of their position without clothes and so they quickly got out of the water and covered themselves with garments.

शर्मिष्ठाऽजानती वासो गुरुपुत्र्याः समव्ययत्
स्वीयं मत्वा प्रकुपिता देवयानीदमब्रवीत्

॥ १० ॥

Śarmiṣṭhā unknowingly put Devayānī's dress on her own body. Devayānī by this got angry and the daughter of Guru then spoke as follows :

अहो निरीक्ष्यतामस्या दास्याः कर्म ह्यसांप्रतम् ।

अस्मद्धार्यं धृतवती शुनीव हविरध्वरे

॥ ११ ॥

Oh ! Just see the activities of this servant maid Śarmiṣṭhā. Disregarding all etiquette, she has put on my dress. This is just like a dog natching clarified butter meant for use in a sacrifice.

यैरिदं तपसा सृष्टं मुखं पुंसः परस्य वै ।

धार्यते यैरिह ज्योतिः शिवः पन्थाः प्रदर्शितः

॥ १२ ॥

We are among the qualified brāhmaṇas who are accepted as the one, coming out of the face of Paramātmā. The brāhmaṇas have created the entire universe by their austerity. They always keep Paramātmā – the absolute Truth – within the core of their hearts. They have directed the path of good fortune, the path of vedic civilization.

यान् वन्दन्त्युपतिष्ठन्ते लोकनाथाः सुरेश्वराः ।

भगवानपि विश्वात्मा पावनः श्रीनिकेतनः

॥ १३ ॥

Because they are the only worshipable objects within this world, they are offered prayers and worshipped even by the great devī-devatās; the directions of the various planets, and even by the Supreme God, the Supreme Soul, the supreme Purifier the Husband of the Goddess of Fortune.

वर्यं तत्रापि भृगवः शिष्योऽस्या नः पिताऽसुरः ।

अस्मद्धार्यं धृतवती शूद्रो वेदमिवासती

॥ १४ ॥

We are particularly more respectable because we are in the dynasty of Bhṛgu. Yet although this woman's father, being among the demons, is our disciple, she has put on my dress. This is exactly like a śūdra taking charge of vedic knowledge.

श्रीशुक उवाच— Śrī Śukācārya said :

एवं क्षिपन्ती शर्मिष्ठा गुरुपुत्रीमभाषत ।

रुषा श्वसन्त्युरङ्गीव धर्षिता दष्टदच्छदा

॥ १५ ॥

When thus rebuked in cruel words, Śarmiṣṭhā became very angry. Breathing heavily like a serpent and biting her lower lip with her teeth, she spoke thus to the daughter of Śukrācārya.

आत्मवृत्तिमविज्ञाय कथसे बहुभिक्षुकि ।

किं न प्रतीक्षसेऽस्माकं गृहान् बलिभुजो यथा

॥ १६ ॥

You beggar, since you do not understand your position, why should you unnecessarily talk so much ? Don't all of you wait at our house, depending on us for your livelihood like crows ?

एवंविधैः सुपरुषैः क्षित्वाचार्यसुतां सतीम् ।

शर्मिष्ठा प्राक्षिपत् कूपे वासश्चादाय मन्युना

॥ १७ ॥

Using such unkind words, Śarmiṣṭhā rebuked Devayānī, the daughter of Śukrācārya. In anger, she took away Devayānī's garments and threw Devayānī into a well.

तस्यां गतायां स्वगृहं ययातिर्मृगयां चरन् ।

प्राप्तो यदृच्छया कूपे जलार्थी तां ददर्श ह

॥ १८ ॥

After throwing Devayānī into the well, Śarmiṣṭhā went home. Meanwhile, King Yayāti, while engaged in a hunting excursion, went to the well to drink water and by chance saw Devayānī.

दत्त्वा स्वमुत्तरं वासस्तस्यै राजा विवाससे ।

गृहीत्वा पाणिना पाणिमुज्जहार दयापरः

॥ १९ ॥

Seeing Devayānī naked in the well, King Yayāti immediately gave her his upper cloth. Being very kind to her, he caught her hand with his own and lifted her out.

तं वीरमाहोशनसी प्रेमनिर्भरया गिरा ।

राजंस्त्वया गृहीतो मे पाणिः परपुरञ्जय

॥ २० ॥

With words saturated with love and affection, Devayānī said to King Yayāti, Oh great hero, Oh King, conqueror of the cities of your enemies, by accepting my hand you have accepted me as your married wife.

हस्तग्राहोऽपरो माभूद् गृहीतायास्त्वया हि मे ।

एष ईशकृतो वीर संबन्धो नौ न पौरुषः

॥ २१ ॥

Let me not be touched by others, for our relationship as husband and wife has been made possible by Providence, not by any human being.

यदिदं कूपमग्नाया भवतो दर्शनं मम ।

न ब्राह्मणो मे भविता हस्तग्राहो महाभुज ।

कचस्य बार्हस्पत्यस्य शापाद् यमशपं पुरा

॥ २२ ॥

Because of falling in the well, I met you. Indeed, this has been arranged by Providence. After I cursed Kaca, the son of the learned scholar Bṛhaspatī, he cursed me by saying that I would not have a brāhmaṇa for a husband. Therefore, Oh mighty armed one, there is no possibility of my becoming the wife of a brāhmaṇa.

श्रीशुक उवाच— Śrī Śukācārya said :

ययातिरनभिप्रेतं दैवोपहृतमात्मनः ।

मनस्तु तद्गतं बुद्ध्वा प्रतिजग्राह तद्वचः

॥ २३ ॥

Because such a marriage is not sanctioned by regular scriptures. King Yayāti did not like it, but because it was arranged by Providence and because he was attracted by Devayānī's beauty, he accepted her request.

गते राजनि सा धीरे तत्र स्म रुदती पितुः ।

न्यवेदयत् ततः सर्वमुक्तं शर्मिष्ठया कृतम् ॥ २४ ॥

Thereafter, when the learned King returned to his palace, Devayānī returned home crying and told her father, Śukrācārya, about all that had happened, because of Śarmiṣṭhā. She told how she had been thrown into the well but was saved by the King.

दुर्मना भगवान् काव्यः पौरोहित्यं विगर्हयन् ।

स्तुवन् वृत्तिं च कापोतीं दुहित्रा स ययौ पुरात् ॥ २५ ॥

As Śukrācārya listened to what had happened to Devayānī, his mind was very much aggrieved. Condemning the profession of priesthood and praising the profession of Uncha-Vṛtti – collecting grains from the fields, he left home with his daughter.

वृषपर्वा तमाज्ञाय प्रत्यनीकविवक्षितम् ।

गुरुं प्रसादयन् मूर्ध्ना पादयोः पतितः पथि ॥ २६ ॥

King Vṛṣaparvā understood that Śukrācārya was coming to chastise or curse him. Consequently, before Śukrācārya came to his house, Vṛṣaparvā went out and fell down in the street at the feet of his Guru and satisfied him, checking his wrath.

क्षणार्धमन्युर्भगवान् शिष्यं व्याचष्ट भार्गवः ।

कामोऽस्याः क्रियतां राजन् नैनां त्यक्तुमिहोत्सहे ॥ २७ ॥

The powerful Śukrācārya was angry for a few moments, but upon being satisfied, he said to Vṛṣaparvā as “My dear King, kindly fulfill the desire of Devayānī, for she is my daughter and in this world I cannot give her up or neglect her.

तथेत्यवस्थिते प्राह देवयानी मनोगतम् ।

पित्रा दत्ता यतो यास्ये सानुगा यातु मामनु ॥ २८ ॥

After hearing Śukrācārya's request, Vṛṣaparvā agreed to fulfill Devayānī's desire. He awaited her words. Devayānī then expressed her desire as follows :

“Whenever I marry by the order of my father, my friend Śarmiṣṭhā must go with me as my maid servant, along with her friends”.

पित्रा दत्ता देवयान्यै शर्मिष्ठा सानुगा तदा ।

स्वानां तत् सङ्कटं वीक्ष्य तदर्थस्य च गौरवम् ।

देवयानीं पर्यचरत् स्त्रीसहस्रेण दासिवत्

॥ २९ ॥

Vṛṣaparvā wisely thought that Śukrācārya's displeasure would bring danger and that his pleasure would bring material gain. Therefore he carried out Śukrācārya's order and served him like a slave. He gave his daughter Śarmiṣṭhā to Devayānī and Śarmiṣṭhā served Devayānī like a slave, along with thousands of other women.

नाहुषाय सुतां दत्त्वा सहशर्मिष्ठयोशना ।

तमाह राजच्छर्मिष्ठां माधास्तल्पे न कर्हिचित्

॥ ३० ॥

When Śukrācārya gave Devayānī in marriage to Yayāti, he had Śarmiṣṭhā go with her, but he warned the King. “My dear King, never allow this girl Śarmiṣṭhā to lie with you in your bed”.

विलोक्यौशनसीं राज्ञी शर्मिष्ठा सुप्रजां क्वचित् ।

तमेव वव्रे रहसि सख्याः पतिमृतौ सती

॥ ३१ ॥

Oh King Parīkṣit, upon seeing Devayānī with a nice son, Śarmiṣṭhā once approached King Yayāti at the appropriate time for conception. In a secluded place, she requested the King, the husband of her friend Devayānī, to enable her to have a son also.

राजपुत्र्याऽर्थितोऽपत्ये धर्मं चावेक्ष्य धर्मवित् ।

स्मरच्छुक्रवचः काले दिष्टमेवाभ्यपद्यत

॥ ३२ ॥

When princess Śarmiṣṭhā begged King **Yayāti** for a son, the King was certainly aware of the principles of religion. Therefore he agreed to fulfill her desire. Although he remembered the warning of Śukrācārya, he thought of this union as the desire of the Supreme. Thus he had enjoyment with Śarmiṣṭhā.

यदुं च तुर्वसुं चैव देवयानी व्यजायत ।

द्रुह्युं चानुं च पूरुं च शर्मिष्ठा वार्षपर्वणी

॥ ३३ ॥

Devayānī gave birth to Yadu and Turvasu. Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru.

King **Yayāti**

Wife Devayānī – Sons (1) Yadu and (2) Turvasu.

Wife Śarmiṣṭhā – Sons (1) Druhyu (2) Anu and (3) Pūru.

गर्भसम्भवमासुर्या भर्तुर्विज्ञाय मानिनी ।

देवयानी पितुर्गेहं ययौ क्रोधविमूर्छिता

॥ ३४ ॥

When the proud Devayānī understood from outside sources that Śarmiṣṭhā was pregnant by her husband, she was frenzied with anger. Thus she departed for her father's house.

प्रियामनुगतः कामी वचोभिरुपमन्त्रयन् ।

न प्रसादयितुं शेके पादसंवाहनादिभिः

॥ ३५ ॥

King **Yayāti** who was very lusty, followed his wife, caught her and tried to appease her by speaking pleasing words and massaging her feet. But the King could not satisfy her by any means.

शुक्रस्तमाह कुपितः स्त्रीकामानृतपूरुष ।

त्वां जरा विशतां मन्द विरूपकरणी नृणाम्

॥ ३६ ॥

Śukrācārya was extremely angry. “You untruthful fool, lusting after women. You have done a great wrong, He said,

“I therefore curse you to be attacked and disfigured by old age and invalidity”.

ययातिरुवाच— Yayāti said :

अतृप्तोऽस्म्यद्य कामानां ब्रह्मन् दुहितरि स्म ते ।

व्यत्यस्यैतां यथाकामं वयसा योऽभिधास्यति ॥ ३७ ॥

Oh learned worshipping brāhmaṇa, I have not yet satisfied my lusty desires with your daughter”. Śukrācārya then replied, “You may exchange your old age with some one who will agree to transfer his youth to you”.

श्रीशुक उवाच— Śrī Śukrācārya said :

इति लब्धव्यवस्थानः पुत्रं ज्येष्ठमवोचत ।

यदो तात प्रतीच्छेमां जरां देहि निजं वयः ॥ ३८ ॥

When Yayāti received this benediction from Śukrācārya, he requested his eldest son : My dear son, Yadu, please give me your youth in exchange for my old age and invalidity.

मातामहकृतां वत्स न तृप्तो विषयेष्वहम् ।

वयसा भवदीयेन रंस्ये कतिपयाः समाः ॥ ३९ ॥

My dear son, I am not yet satisfied in my pleasurable desires, But if you are kind to me, you can take the old age given by your maternal grandfather and in turn I may take your youth so that I may enjoy life for a few years more.

यदु उवाच— Yadu said :

नोत्सहे जरया स्थातुमन्तरा प्राप्तया तव ।

अविदित्वा सुखं ग्राम्यं वैतृष्ण्यं नैति पूरुषः ॥ ४० ॥

My dear father, you have already achieved old age, **although you also were a young man**. But I do not welcome your old age and

invalidity, for unless one enjoys material happiness, one cannot attain renunciation.

तुर्वसुश्चोदितः पित्रा द्रुह्युश्चानुश्च भारत ।

प्रत्याचख्युरधर्मज्ञा ह्यनित्ये नित्यबुद्धयः

॥ ४१ ॥

Oh Mahārāja Parīkṣit, Yayāti similarly requested his sons Turvasu, Druhyu and also Anu to exchange their youth for his old age, but because **they were unaware of religious principles, they thought that their flickering youth was eternal**, and therefore they refused to carry out their father's order.

अपृच्छत् तनयं पूरुं वयसोनं गुणाधिकम् ।

न त्वमग्रजवद् वत्स मां प्रत्याख्यातुमर्हसि

॥ ४२ ॥

King Yayāti then requested Pūru who was younger than these three brothers, but more qualified, "My dear son, do not be disobedient like your elder brothers, for that is not your duty".

पूरुवाच— Pūru said :

को नु लोके मनुष्येन्द्र पितुरात्मकृतः पुमान् ।

प्रतिहर्तुं क्षमो यस्य प्रसादाद् विन्दते परम्

॥ ४३ ॥

Oh Your Majesty, who in this world can repay his debt to his father ? By the mercy of one's father, one gets the human form of life, which can enable one to become an associate of the Supreme Lord.

उत्तमश्चिन्तितं कुर्यात् प्रोक्तकारी तु मध्यमः ।

अधमोऽश्रद्धया कुर्यादकर्तोच्चरितं पितुः

॥ ४४ ॥

A son who acts by anticipating what his father wants him to do is first class; One who acts upon receiving his father's order is second class and one who executes his father's order irreverently

is third class. But a son who refuses his father's order is like his father's stool.

श्रीशुक उवाच— Śrī Śukācārya said :

इति प्रमुदितः पूरुः प्रत्यगृह्णज्जरां पितुः ।

सोऽपि तद्वयसा कामान् यथावज्जुषे नृप

॥ ४५ ॥

In this way, Oh Mahārāja Parīkṣit, the son named Pūru was very pleased to accept the old age of his father — **Yayāti**, who took the youth of his son and enjoyed this material world as he desired.

सप्तद्वीपपतिः सम्यक् पितृवत् पालयन् प्रजाः ।

यथोपजोषं विषयान् जुषेऽव्याहतेन्द्रियः

॥ ४६ ॥

Thereafter, the King **Yayāti** became the ruler of the entire world, consisting of seven islands and ruled the citizens exactly like a father. Because he had taken the youth of his son, his senses were unimpaired and he enjoyed so much material happiness as he desired.

देवयान्यप्यनुदिनं मनोवाग्देहवस्तुभिः ।

प्रेयसः परमां प्रीतिमुवाह प्रेयसी रहः

॥ ४७ ॥

In secluded places, engaging her mind, words, body and various Paraphernalia, Devayānī, the dear wife of Mahārāja **Yayāti**, always brought her husband the greatest possible transcendental bliss.

अयजद् यज्ञपुरुषं क्रतुभिर्भूरिदक्षिणैः ।

सर्वदेवमयं देवं सर्ववेदमयं हरिम्

॥ ४८ ॥

King **Yayāti** performed various sacrifices, in which he offered abundant gifts to the brāhmaṇas to satisfy the Supreme Lord, Śrī Hari who is the reservoir of all the demigods and the object of all vedic knowledge.

यस्मिन्निदं विचरितं व्योम्नीव जलदावलिः ।

नानेव भाति नाभाति स्वप्नमायामनोरथः

॥ ४९ ॥

The Supreme Lord Śrī Vāsudeva, who created the cosmic manifestation, exhibits Himself as all pervading, like the sky that holds clouds. And when the creation is annihilated, everything enters into the Supreme lord (1-2-9 ॐ अत्ता चराचरग्रहणात् ॐ) Śrī Viṣṇu, and varieties no longer manifested.

तमेव हृदि विन्यस्य वासुदेवं गुहाशयम् ।

नारायणमणीयांसं निराशीरयजत् प्रभुम्

॥ ५० ॥

Without material desires, Mahārāja Yayāti worshipped the Supreme Lord, who is situated in everyone's heart as 'Nārāyaṇa' (1-2-11 ॐ गुहां प्रविष्टौ आत्मानौ हि तद्दर्शनात् ॐ) and is invisible to material eyes (ॐ तदव्यक्तमाह हि ॐ) (3-2-23) although existing everywhere (1-2-1) ॐ सर्वत्रप्रसिद्धोपदेशात् ॐ.

एवं वर्षसहस्राणि मनःषष्ठैर्मनःसुखम् ।

विदधानोऽपि नातृष्यत् सार्वभौमः कदिन्द्रियैः

॥ ५१ ॥

Although Mahārāja Yayāti was the King of the entire world and he engaged his mind and five senses in enjoying material possessions for one thousand years, he was unable to be satisfied.

॥ इति श्रीभागवते नवमस्कन्धे पञ्चदशोऽध्यायः ॥

Thus ends the 15th Adhyāya of the ninth Skanda
of Śrīmad Bhāgavatam.

Om Śrī Kṛṣṇārpanamastu.



अथ षोडशोऽध्यायः

Adhyāya 16

Ślokas 1 to 29

श्रीशुक उवाच— Śrī Śukrācārya said :

स इत्थमाचरन् कामांस्त्रैणोपह्वमात्मनः ।

बुद्ध्वा प्रियायै निर्विण्णो गाथामेतामगायत ॥ १ ॥

Oh Mahārāja Parīkṣit, Yayāti was very much attached to woman. In due course of time, however, when disgusted with such enjoyments and its bad effects, he renounced this way of life.

शृणु भार्गव्यमुं गाथां मद्विधाचरितां भुवि ।

धीरा यस्यानुशोचन्ति वने ग्रामनिवासिनः ॥ २ ॥

He narrated the following story to his beloved wife. My dear beloved wife, daughter of Śukrācārya, in this world there was some one exactly like me. Please listen as I narrate the history of his life. By hearing about the life of such a house holder, those who have retired from house holder life always lament.

वस्त एको वने कश्चिद्विचिन्वन् प्रियमात्मनः ।

ददर्श कूपे पतितां स्वकर्मवशगामजाम् ॥ ३ ॥

While wandering in the forest, eating to satisfy his senses, a he-goat by chance approached a well, in which he saw a she-goat standing helplessly, having fallen into it by the influence of the results of frutitive activities.

तस्या उद्धरणोपायं वस्तः कामी विचिन्तयन् ।

निर्वर्त्य तीर्थ उद्धृत्य विषाणाग्रेण रोधसि ।

सोत्तीर्य कूपात्सुश्रोणी तमेव चकमे किल ॥ ४ ॥

After planning how to get the she-goat out of the well, the lusty he-goat dug up the earth on the well's edge with the point of his horns in a such a way that she was able to come out very easily.

तया वृत्तं समुद्रीक्ष्य बह्व्योऽजाः कान्तकामिनीः ।

पीवानं श्मश्रुलं प्रेष्टं मीढ्वांसं यावकोविदम्

॥ ५ ॥

When the she-goat, who had very nice lips, got out of the well and saw the very handsome he-goat, she desired to accept him as her husband. When she did so, many other she-goats also desired him, as their husband

स एकोऽजवृषस्तासां बह्वीनां रतिवर्धनः ।

रेमे कामग्रहगस्त आत्मानं नावबुध्यत

॥ ६ ॥

because he had a very beautiful bodily structure and a nice mustache and beard and was expert in discharging of bodily enjoyments. Therefore, just as a person haunted by a ghost exhibits madness, the best of the he goats, attracted by the many she-goats.

तमेव ब्रज्यतमया रममाणमजान्यया ।

विलोक्य रूपसंलग्ना नामृष्यद्वस्तकर्म तत्

॥ ७ ॥

Engaged in erotic activities and naturally forgot his real purpose of life. When the she goat who had fallen into the well saw her beloved goat engaged in enjoyment affairs with another she goat, she could not tolerate the goat's activities.

तं दुर्हृदं सुहृद्रूपं कामिनं क्षणसौहृदम् ।

इन्द्रियाराममुत्सृज्य स्वामिनं दुःखिता ययौ

॥ ८ ॥

Aggrieved by her husband's behaviour with another, the she-goat thought that the he-goat was not actually her friend but was hard hearted and was her friend only for the time-being. Therefore, because her husband was lusty, she left him and returned to her former maintainer.

सोऽपि चानुगतः स्त्रैणः कृपणस्तां प्रसादितुम् ।

कुर्वन्विलिबिलाकारं नाशक्रोत्पथि सन्धितुम् ॥ ९ ॥

Being very sorry, the he-goat, who was subservient to his wife, followed the she-goat on the road and tried his best to flatter her, but he could not pacify her.

तस्य तत्र द्विजः कश्चिदजस्वाम्यच्छिन्नदुषा ।

लंबन्तं वृषणं भूयः सन्दधेऽर्थाय योगवित् ॥ १० ॥

The she-goat went to the residence of a brāhmaṇa who was the maintainer of another she goat, and that brāhmaṇa angrily cut off the he-goat's dangling testicles. But at the he goat's request, the brāhmaṇa later rejoined them by the power of mystic Yoga.

संवृद्धवृषणः सोऽपि ह्यजया कूपलब्धया ।

कालं बहुतिथं भद्रे कामैर्नाद्यापि तुष्यति ॥ ११ ॥

My dear wife, when the he-goat had its testicles restored, he enjoyed the she-goat he had gotten from the well, But although he continued to enjoy for many, many years, even now he has not been fully satisfied.

तथाऽहं कृपणः सुभ्रू भवत्याः प्रेमयंत्रितः ।

आत्मानं नाभिजानामि मोहितस्तव मायया ॥ १२ ॥

My dear wife, with beautiful eye-brows, I am exactly like that he-goat, for I am so poor in intelligence, that I am captivated by your beauty and have forgotten the real purpose of life to know about Paramātmā.

यत्पृथिव्यां ब्रीहियवं हिरण्यं पशवः स्त्रियः ।

न दुह्यन्ति मनः प्रीतिं पुंसः कामहतस्य मे ॥ १३ ॥

A person who is lusty cannot satisfy his mind even if he has enough of everything in this world, including rice, barely and other food grains, gold, animals, and women. Nothing can satisfy him.

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते

॥ १४ ॥

As supplying butter in fire does not diminish the fire but instead increases it more and more, the endeavour to stop lusty desires by continued enjoyment can never be successful. Infact, one must voluntarily cease from material desires.

यदा न कुरुते भावं सर्वभूतेष्वमंगलम् ।

समदृष्टेस्तदा पुंसः सर्वाः सुखमया दिशः

॥ १५ ॥

When a man is non envious and does not desire ill fortune for anyone, he is equipoised. For such a person, all directions appear happy.

या दुस्त्यजा दुर्मतिभिर्जीर्यतो या न जीर्यते ।

तां तृष्णां दुःखनिवहां शर्मकामो द्रुतं त्यजेत्

॥ १६ ॥

For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore, he who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations.

मात्रा स्वस्रा दुहित्रा वा ना विविक्षासनो भवेत् ।

बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति

॥ १७ ॥

One should not allow one self to sit on the same seat with one's own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted to sex.

पूर्ण वर्षसहस्रं मे विषयान् सेवतोऽसकृत् ।

तथापि चानुसवनं तृष्णा तेषूपजायते

॥ १८ ॥

I have spent a full one thousand years enjoying sense gratification, yet my desire to enjoy such pleasure increases daily. Therefore, I shall now give up all these desires and meditate upon the Supreme Bhagawān. Free from the dualities of mental concoction and free from false prestige, I shall wander in the forest with the animals.

तस्मादेतामहं त्यक्त्वा ब्रह्मण्याधाय मानसम् ।

निर्द्वन्द्वो निरहंकारश्चरिष्यामि मृगैः सह

॥ १९ ॥

Therefore, I shall now give up all these desires and meditate upon the Supreme Bhagawān, Free from the dualities of mental concoction and free from false prestige, I shall wander in the forest with the animals.

दृष्टं श्रुतमसद्विद्वान्नानुध्यायेन्न संविशेत् ।

संसृतिं चात्मनाशं च तत्र विद्वान् स आत्मदृक्

॥ २० ॥

One who knows that material happiness, whether good or bad, in this life or in the next, on this planet or on the heavenly planets, is temporary and useless. An intelligent person should not try to enjoy or even think of such things. and is knower of 'Ātman'. Such a self-realised person knows quite well that material happiness is the very cause of continued material existence and forgetfulness of one's own constitutional position.

श्रीशुक उवाच— Śrī Śukācārya said :

इत्युक्त्वा नाहुषो जायां तदीयं पूरवे वयः ।

दत्त्वा स्वां जरसं तस्मादाददे विगतस्पृहः

॥ २१ ॥

After speaking in this way to his wife, Devayānī, King Yayāti, who was now free from all material desires, called his youngest son, Pūru and returned his youth in exchange for his own old age).

दिशि दक्षिणपूर्वस्यां द्रुह्यं दक्षिणतो यदुम् ।

प्रतीच्यां तुर्वसुं चक्रे उदीच्यामनुमीश्वरम्

॥ २२ ॥

King **Yayāti**, gave the south east to his son Druhyu; the south to his son Yadu; the West to his son Turvasu, and the North to his son Anu. In this way, he divided the kingdom.

भूमण्डलस्य सर्वस्य पूरुमर्हत्तमं विशाम् ।

अभिषिच्याग्रजांस्तस्य वशे स्थाप्य वनं ययौ

॥ २३ ॥

Yayāti enthroned his youngest son Pūru, as the Emperor of the entire world and the proprietor of all its riches and he placed all the other sons, who were older than Pūru, under Pūru's control.

आम्रेडितं वर्षपूगान् षड्वर्गं विषयेषु सः ।

क्षणे न मुमुचे नीडं जातपक्ष इव द्विजः

॥ २४ ॥

Having enjoyed sense gratification for many, many years, Oh King Parikṣit, **Yayāti** was accustomed to it, but he gave it up entirely in a moment, just as a bird flies away from the nest as soon as its wings have grown.

स तत्र निर्मुक्तसमस्तसंग

आत्मानुभूत्या विधुतत्रिलिंगः ।

परेऽमले ब्रह्मणि वासुदेवे

लेभे गतिं भागवतीं प्रतीतः

॥ २५ ॥

Because King **Yayāti** completely surrendered to Paramātmā, Śrī Vāsudeva, he was freed from all contamination of the material modes of nature. Because he had realised, he was able to fix his mind upon the Para-Brahman – Śrī Vāsudeva. Thus he ultimately achieved the position to be with Paramātmā as His sevaka.

श्रुत्वा गाथां देवयानी मे ने प्रस्तोभमात्मनः ।

स्त्रीपुंसोः स्नेहवैक्लव्यात् परिहासमिवोदितम्

॥ २६ ॥

When Devayānī heard Mahārāja Yayāti's story of the he-goat and she-goat, she understood that this story, which was presented as if a funny joke for entertainment between husband and wife, was intended to awaken her to her constitutional position.

सा सन्निवासं सुहृदां प्रपायामिव गच्छताम् ।

विज्ञायेश्वरतंत्राणां मायाविरचितं प्रभो

॥ २७ ॥

There after Devayānī, the daughter of Śukrācārya, understood that the materialistic association of husband, friends, and relatives is like the association in a hotel full of tourists. The relationships of society,

सर्वत्र संगमुत्सृज्य स्वप्नौपम्येन भार्गवी ।

कृष्णे मनः समावेश्य व्यधुनोऽङ्गमात्मनः

॥ २८ ॥

Friendship and love are created as per the Desire of Para-mātmā. Exactly as in a dream and is real but not permanent. By the Grace of Śrī Kṛṣṇa, Devayānī gave up her position in this material world. Completely fixing her mind, upon Śrī Kṛṣṇa, she achieved liberation from the gross and subtle material bodies.

नमस्तुभ्यं भगवते वासुदेवाय वेधसे ।

सर्वभूताधिवासाय शान्ताय बृहते नमः

॥ २९ ॥

॥ इति श्रीभागवते नवमस्कन्धे षोडशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Oh Lord Śrī Vasudeva, Oh the Supreme God, You are the creator of the entire cosmic manifestation.

१-१-२ ॐ जन्माद्यस्य यतः ॐ

You live as the super soul to everyone's heart.

१-२-११ ॐ गुहां प्रविष्टौ आत्मानौ हि तदर्शनात् ॐ

You are smaller than the smallest,
Yet you are greater than the greatest.

२-४-८ ॐ अणवश्च ॐ

२-४-१४ ॐ अणुश्च ॐ

He is smaller than the subtle indriyas, Mukhya Prāṇa.

He is bigger than the biggest.

महतो महीयान् । (काठक)

अणोः अणीयान् ।

You all pervading.

१-२-१ ॐ सर्वत्र प्रसिद्धोपदेशात् ॐ

You appear completely silent मौनि and you are full in all opulences. You are पूर्ण 'Res-Completa' in all respects. I therefore submit my respectful obeisances unto you.

*Thus ends the 16th Adhyāya of the ninth Skanda
of Śrīmad Bhāgavatam.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

श्रीमद्भागवतम्

Śrīmad Bhāgavatam

Ślokas 1-12-24

सर्वसद्गुणमाहात्म्ये एष कृष्णमनुव्रतः ।

रन्तिदेव इवोदारो ययातिरिव धार्मिकः ॥

This child (Namely Parīkṣit Mahārāj) will be almost as good as Lord Śrī Kṛṣṇa by following His Foot-steps. In magnanimity, he will become as great as King Ranti Deva.

And in religion (dhārmic activities) the child will be like Mahārāja Yayāti.

Ślokas 6-6-32

स्वर्भानोः सुप्रभां कन्यामुवाह नमुचिः किल ।
वृषपर्वस्तु शर्मिष्ठां ययातिर्नाहुषो बली ॥

The daughter of Svarbhānu named Suprabhā was married by Namuci.

The daughter of Vṛṣaparvā named Śarmiṣṭhā was given to the powerful King Yayāti, the son of Nahuṣa.

Ślokas 10-45-13

आह चास्मान्महाराज प्रजाश्चाब्रमुमर्हसि ।
ययातिश्चापाद्यदुभिर्नासितव्यं नृपासने ॥

The Lord told him : Oh mighty King, we are your subjects. So please command us. Indeed, because of the curse of Yayāti, no Yadu may sit on the royal throne.

Ślokas 10-74-36

ययातिनैषां हि कुलं शप्तं सद्भिर्बहिष्कृतम् ।
वृथा पानरतं शश्वत्सपर्या कथमर्हति ॥

Yayāti cursed the dynasty of these Yādavas, and ever since then they have been ostracized by honestmen and addicted to liquor. How, then, does Kṛṣṇa deserve to be worshipped ?

Ślokas 11-7-36

यतो यदनुशिक्षामि यथा वा नाहुषात्मज ।
तत्तथा पुरुषव्याघ्र निबोध कथयामि ते ॥

Please listen, Oh son of Mahārāja **Yayāti**, Oh tiger among men, as I explain to you what I have learnt from each of these gurus.

(This refers to the King Yadu – son of Mahārāja **Yayāti** who was the son of Nahuṣa).

Ślokas 12-3-10

तृणबिन्दुर्ययातिश्च शर्यातिः शन्तनुर्गयः ।
भगीरथः कुवल्याश्वः ककुत्स्थो नैषधो नृपाः ॥

List of kings who had full knowledge, heroic, all conquering and unconquerable list is given. In that, we find :

Tṛṇabindu, **Yayāti**, Samyāti, Śantanu, Gaya, Bhagīratha, Kuvalayāśwa, Kakustha, Naiṣadha, Nṛga and others.

Ślokas 12-12-25

रामस्य भागविन्द्रस्य निःक्षत्रीकरणं भुवः ।
ऐलस्य सोमवंशस्य ययातेर्नहुषस्य च ॥

The lives of glorious kings who appeared in the dynasty of the Moon-god-kings such as Aila, **Yayāti**, Nahuṣa, etc. are listed.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

४. श्रीवायुपुराणम्

Śrī Vāyupurāṇam

उत्तरार्धे चन्द्रवंशकीर्तनम्

Uttarārdha - Description of Candra Vamśa

एकत्रिंशोऽध्यायः – Adhyāya 31

Ślokas 1 to 103

ऋषयः ऊचुः— Sages said :

मरुतेन कथं कन्या राज्ञे दत्ता महात्मना ।

किंवीर्याश्च महात्मानो जाता मरुतकन्यकाः

॥ १ ॥

How was his daughter given to the King by Maruta, the great soul ? Of what prowess were the daughters of Maruta born with great soul ?

सूत उवाच— Sūta Purāṇika said :

आहवन् तं मरुत्सोममन्नकामः प्रजेश्वरम् ।

मासि मासि महातेजाः षष्टिसंवत्सरावृत्तः

॥ २ ॥

Endowed with great splendour Yet desirous of food, the King performed the sacrifice Marut Soma to Prajeshwara every month, for 60 years.

तेन ते मरुतस्तस्य मरुत्सोमेन तोषिताः ।

अक्षय्यान्नं ददुः प्रीताः सर्वकामपरिच्छदम् ॥ ३ ॥

Thereby the Marut-gods pleased by the Marut Soma sacrifice of that King, and granted him never ending food with requisites for the fulfillment of all desires.

अन्नं तस्य सकृत्पक्वमहोरात्रे न क्षीयते ।

कोटिशो दीयमानं च सूर्यस्योदयनादपि ॥ ४ ॥

His food, cooked once, never got exhausted during that day and night even though given to crores of people right from sunrise.

मित्राज्योतिस्तु कन्यायां मरुतस्य च धीमतः ।

तस्माज्जाता महासत्त्वा धर्मज्ञा मोक्षदर्शिनिः ॥ ५ ॥

Mitra Jyoti was born of the daughter of the intelligent Maruta. From him were born sons of great strength, knowers of dharma and seers of salvation.

संन्यस्य गृहधर्माणि वैराग्यं समुपस्थिताः ।

यतिधर्ममवाप्येह ब्रह्मभूयाय ते गताः ॥ ६ ॥

After renouncing domestic rites — the duties of householders, they resorted to detachment. Maintaining the duties of recluses — Sanyāsins, they attained absorption in Brahman.

अनपायस्ततो जातस्तदा धर्मप्रदत्तवान् ।

क्षत्रधर्मस्ततो जातः प्रतिपक्षो महातपाः ॥ ७ ॥

Anapāya was born of him. His son was Dharma-Pradattavān. There after was born Kṣātradharmā and from him Pratipakṣa of great penance.

प्रतिपक्षसुतश्चापि सञ्जयो नाम विश्रुतः ।

सञ्जयस्य जयः पुत्रो विजयस्तस्य जग्मिवान् ॥ ८ ॥

Pratipakṣa's son named Sañjaya was well known. Jaya was the son of Sañjaya and Vijaya was born of him.

विजयस्य जयः पुत्रस्तस्य हर्यन्द्रतः स्मृतः ।

हर्यन्दुतस्ततो राजा सहदेवः प्रतापवान् ॥ ९ ॥

Vijaya's son was Jaya, the second. His son is remembered as Haryanduata and Haryanduta's son was the valorous King Sahadeva.

सहदेवस्य धर्मात्मा अदीन इति विश्रुतः ।

अदीनस्य जयत्सेनस्तस्य पुत्रोऽथ संकृतिः ॥ १० ॥

Sahadeva's son was virtuous - souled. He was well known as Adīna. Adīna's son was Jayatsena and his son was Saṅkṛti.

संकृतेरपि धर्मात्मा कृतधर्मा महायशः ।

इत्येते क्षत्रधर्माणो नहुषस्य निबोधत ॥ ११ ॥

Saṅkṛti's son was the pious souled Kṛtadharmā of great fame. These were fully endowed with Kṣātra qualities. Now understand the descendents of Nahuṣa.

नहुषस्य तु दायादाः षडिन्द्रोपमतेजसः ।

उत्पन्नाः पितृकन्यायां विरजायां महौजसः ॥ १२ ॥

Nahuṣa's successors are six. They had the brilliance comparable to that of Indra. These sons of great prowess were born of Virajā, the daughter of the Pitṛs.

यतिर्ययातिः संयातिरायातिः पञ्च तु द्वयः ।

यतिर्ज्येष्ठस्तु तेषां वै ययातिस्तु ततोऽवरः ॥ १३ ॥

They were (i) Yati (ii) Yayāti (iii) Samyāti (iv) Āyati (v) and the twins Viyati and (vi) Kṛti who were the fifth born. Yati was the eldest of them. Yayāti was the younger brother.

काकुत्स्थकन्यां गां नाम लेभे पत्नीं यतिस्तदा ।

संयातिर्मोक्षमास्थाय ब्रह्मभूतोऽभवन्मुनिः

॥ १४ ॥

Yati attained Gau, the daughter of Kakutsa, as wife. Samyāti became a sage. Attaining absolution, he became one with brahman, means reached the lotus Pādas.

तेषां मध्ये तु पञ्चानां ययातिः पृथिवीपतिः ।

देवयानिमुशनसः सुतां भार्यामवाप ह

॥ १५ ॥

Among the other five, Yayāti became a King. He attained Devayānī, the daughter of Uśanas, as his wife.

शर्मिष्ठामासुरीं चैव तनयां वृषपर्वणः ।

यदुं च तुर्वसुं चैव देवयानिर्व्यजायत

॥ १६ ॥

He married the Asura woman Śarmiṣṭhā. The daughter of Vṛṣaparvā, Devayānī, gave birth to Yadu and Turvasu.

द्रुह्युं चानुं च पूरुं च शर्मिष्ठा वार्षपर्वणी ।

अजीजनन् महावीर्यान् सुतान् देवसुतोपमान्

॥ १७ ॥

Śarmiṣṭhā, the daughter of Vṛṣaparvan, gave birth to very powerful sons comparable to divine sons, namely Druhyu, Anu and Pūru.

रथं तस्मै ददौ रुद्रः प्रीतः परमभास्वरम् ।

असङ्गं काञ्चनं दिव्यमक्षयौ च महेषुधी

॥ १८ ॥

The delighted Rudra gave him a divine golden chariot that shone brilliantly and that could never get stuck up impeded. He gave him two great inexhaustible quivers also.

युक्तं मनोजवैरश्वैर्येन कन्यां समुद्रहत् ।

स तेन रथमुख्येन जिगाय च ततो महीम्

॥ १९ ॥

That chariot was fitted with horses as fast as the mind. It was in this chariot that he drove at the time of his marriage. With the same important chariot, he conquered the Earth.

ययातिर्युधि दुर्धर्षो देवदानवमानवैः ।

पौरवाणां नृपाणां च सर्वेषां सोऽभवद्रथः

॥ २० ॥

Yayāti was invincible in battle, to devatās, dānavas and human beings. That chariot belonged to all the Pourava kings.

योवत्सुदेशप्रभवः कौरवो जनमेजयः ।

कुरोः पुत्रस्य राज्ञस्तु राज्ञः पारीक्षितस्य ह

॥ २१ ॥

It remained with them upto the of Kaurava Janamejaya born of a good land. The chariot got lost through the curse of the son of Garga, the intelligent sage, When Parīkṣit's son became a King.

गार्ग्यस्य हि सुतं बालः स राजा जनमेजयः ।

दुर्बुद्धिर्हिसयामास लोहगन्धं नराधिपम्

॥ २२ ॥

The Unwise King Janamejaya the first who was evil minded and was known in Loha-gandhin (having the odour of iron) killed the young son of Gārgya.

स लोहगन्धो राजर्षिः परिधावन्नितस्ततः ।

पौरजानपदैस्त्यक्तो न लेभे शर्म कर्हिचित्

॥ २३ ॥

The saintly King with iron odour began to run here and there. He was abandoned by the citizens and the people of the land. Nowhere did he derive happiness.

ततः स दुःखसन्तप्तो नालभत्संविदं क्वचित् ।

शशाप हेतुकमृषिं शरण्यं व्यथितस्तदा

॥ २४ ॥

He was extremely miserable. He did not get peace anywhere. Excessively dejected, he sought refuge in the sage who was the cause of his curse.

इन्द्रोतो नाम विख्यातो योऽसौ मुनिरुदारधीः ।

योजयामास चेन्द्रोतः शौनको जनमेजयम् ।

अश्वमेधेन राजानं पावनार्थं द्विजोत्तमः

॥ २५ ॥

The sage of liberal mind was famous by the name 'Indrota'. This Indrota, the excellent Brāhmaṇa, a descendent of Śunaka, made the King perform an Aśwamedha for the sake of purification.

स लोहगन्धो व्यनशत्तस्यावसथमेत्य ह ।

स च दिव्यो रथस्तस्माद्वसोश्चेदिपतेस्तथा

॥ २६ ॥

After reaching his abode, the iron-ore-odour was quelled. That divine chariot left him and reached Vasu, the King of Cedi.

ततः शक्रेण तुष्टेन लेभे तस्माद्बृहद्रथः ।

ततो हत्वा जरासन्धं भीमस्तं रथमुत्तमम् ।

प्रददौ वासुदेवाय प्रीत्या कौरवनन्दनः

॥ २७ ॥

Then it was obtained by Śukra who was delighted. From him, Br̥hadratha got it. Killing Jarāsandha afterwards, Śrī Bhīma the scion of Kaurava family, gave that excellent chariot to Śrī Vāsudeva with pleasure.

स जरां प्राप्य राजर्षिर्ययातिर्नहुषात्मजः ।

पुत्रं ज्येष्ठं वरिष्ठञ्च यदुमित्यब्रवीद्वचः

॥ २८ ॥

Attaining old age, the saintly King Yayāti the son of Nahuṣa, spoke, these words to his eldest and most excellent son Yadu.

जरा वली च मां तात पलितानि च पर्यगुः ।

काव्यस्योशनसः शापान्न न तृप्तोऽस्मि यौवने

॥ २९ ॥

Oh dear one, old age, wrinkles and greying hairs have come over surrounded me due to the curse of Śukrācārya. Kāvya (Uśanas). Nor am I fully satiated with youthful age.

त्वं यदो प्रतिपद्यस्व पाप्मानं जरया सह ।

जरां मे प्रतिगृहीष्व तं यदुः प्रत्युवाच ह ॥ ३० ॥

“Oh Yadu ! accept all my sins along with my old age. Take my old age”. Yadu replied to him.

अनिर्दिष्टा मया भिक्षा ब्राह्मणस्य प्रतिश्रुता ।

सा च व्यायामसाध्या वै न ग्रहीष्यामि ते जराम् ॥ ३१ ॥

“I have promised to give alms to brāhmaṇas but have not given. That can be achieved only by exertion. So, I will not take up your old age.

जराया बहवो दोषा पानभोजनकारिणः ।

तस्माज्जरात्र ते राजन् ग्रहीतुमहमुत्सहे ॥ ३२ ॥

There are many defects and ailments in old age affecting the ability to drink and eat. Hence, oh King, I am not enthusiastic enough to accept your old age.

सितश्मश्रुधरो दीनो जरया शिथिलीकृतः ।

बली सन्नतगात्रश्च दुर्दशो दुर्बलाकृतिः ॥ ३३ ॥

In the prime of youth, I do not wish to become a pitiable figure with white moustache and beard, shattered in every limb by old age,

अशक्तः कार्यकरणे परिभूतस्तु यौवने ।

महोपभीतिभिश्चैव तो जरान्नाभिकामये ॥ ३४ ॥

skin with many wrinkle, with the body bent down, faced with a miserable state, the very form indicating weakness and incompetent to perform any action. I would be overwhelmed attached by great frightful effects. I do not desire that old age.

सन्ति ते बहवः पुत्राः मत्तः प्रियतरा नृप ।

प्रतिगृह्णन्तु धर्मज्ञ पुत्रमन्यं वृणीष्व वै ॥ ३५ ॥

Oh King, Oh knower of virtues, you do have many sons even more beloved than I am. May they take it up. Please request some other son”.

स एवमुक्तो यदुना तीव्रकोपसमन्वितः ।

उवाच वदतां श्रेष्ठो ज्येष्ठं तं गर्हयन् सुतम्

॥ ३६ ॥

On getting this re-buff from Yadu, **Yayāti** the foremost among the most eloquent ones, became infuriated. Censuring his eldest son, He said thus :

आश्रमः कश्च वान्योऽस्ति को वा धर्मविधिस्तव ।

मामनाहत्य दुर्बुद्धे यदात्थ नवदेशिक

॥ ३७ ॥

What other Āśrama do you have ? What other holy rite do you have for which you disregard me and say thus ? Oh Evil minded one, Oh new instructor”.

एवमुक्त्वा यदुं राजा शशापैनं स मन्यमान् ।

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि

॥ ३८ ॥

After saying this, the angry King cursed Yadu, “Since You, though born of my bosom, do not pass on your youthful age unto me, Oh fool, your progeny shall not get the kingdom”.

तस्मान्न राज्यभाग् मूढ प्रजा ते वै भविष्यति ।

तुर्वसो प्रतिपद्यस्व पाप्मानं जरया सह

॥ ३९ ॥

Then he said to Turvasu. “Oh Turvasu, accept my sin along with my old age”.

तुर्वसुरुवाच— Turvasu said :

न कामये जरां तात कामभोगप्रणाशिनीम् ।

जराया बहवो दोषाः पानभोजनकारिणः ।

तस्माज्जरां न ते राजन् ग्रहीतुमहमुत्सहे

॥ ४० ॥

Oh father ! I do not like old age that destroys the worldly pleasures of love. There are many defects in old age affecting the ability to drink and eat. Hence, Oh King, I am not enthusiastic enough to accept your old age.

ययातिरुवाच— Yayāti said :

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि ।

तस्मात् प्रजासमुच्छेदं तुर्वसो तव यास्यति ॥ ४१ ॥

You, though born of my bosom, do not exchange your youthful age with me; Oh Turvasu, your progeny will meet with utter ruin.

असङ्कीर्णा च धर्मेण प्रतिलोमवरेषु च ।

पिशितादिषु चान्येषु मूढ राजा भविष्यति ॥ ४२ ॥

Oh deluded one, You will be a King among people of mixed religious rites and practices, born of anti caste marriages and other mixed castes, who are meat-eaters and others.

गुरुदारप्रसक्तेषु तिर्यग्योनिगतेषु वा ।

पशुधर्मेषु म्लेच्छेषु भविष्यति न संशयः ॥ ४३ ॥

There is no doubt that you will be a ruler of the brutish Mlechcha, barbarians and outcastes who are after outraging the modesty of their preceptors' wives and who are destined to be born as lower animals.

सूत उवाच— Sūta Purāṇika said :

एवं तु तुर्वसुं शप्त्वा ययातिः सुतमात्मनः ।

शर्मिष्ठायाः सुतं द्रुह्युमिदं वचनमब्रवीत् ॥ ४४ ॥

After cursing his own son Turvasu thus, Yayāti spoke these words to his son Druhyu born of Śarmiṣṭhā.

द्रुह्यो त्वं प्रतिपद्यस्व वर्णरूपविनाशिनीम् ।

जरां वर्षसहस्रं वै यौवनं स्वं ददस्व मे

॥ ४५ ॥

“Oh Druhyu, You accept my old age that destroys your complexion and beauty. Give unto me in exchange your youth for a period of one thousand years.

पूर्ण वर्षसहस्रे ते प्रतिदास्यामि यौवनम् ।

स्वं चादास्यामि भूयोऽहं पाप्मानं जरया सह

॥ ४६ ॥

When the thousand years are completed, I shall return your youth and take back again my sin along with the old age”.

द्रुह्युरुवाच— Druhyu said :

न गजं न रथं नाश्वं जीर्णो भुङ्क्ते न च स्त्रियम् ।

न सङ्गश्चास्य भवति न जरां तेन कामये

॥ ४७ ॥

An old man does not enjoy a ride on elephants, chariots and horses, nor can he enjoy a woman. He has no one to be in contact. Hence I do not like the old age.

ययातिरुवाच— Yāyāti said :

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि ।

तस्माद् द्रुह्यो प्रियः कामो न ते सम्पत्स्यते क्वचित् ॥ ४८ ॥

Since you, though born out of my own bosom, do not give unto me your youthful age, Oh Druhyu, the pleasures that you love and seek will not be realised by you anywhere.

नौप्लवोत्तरसञ्चारस्तत्र नित्यं भविष्यति ।

अराजभ्राजवंशस्त्वं तत्र नित्यं भविष्यसि

॥ ४९ ॥

You will be perpetually staying in a place where people move about incanoes and rafts. You will always be there as a non-king though born of a royal family.

अनो त्वं प्रतिपद्यस्व पाप्मानं जरया सह ।

एवं वर्षसहस्रं तु चरेयं यौवनेन ते ॥ ५० ॥

अनुरुवाच— Anu said :

जीर्णः शिशुवरं दत्ते जरया ह्यशुचिः सदा ।

न जुहोति स कालेऽग्निं तां जरां नाभिकामये ॥ ५१ ॥

An old man gives the gift of age to a child. If I give up my youth, I shall become impure with your old age, An old man does not perform Homas at the proper time. I do not like that type of old age.

ययातिरुवाच— Yayāti said :

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि ।

जरादोषस्त्वयोक्तोऽयं तस्मात्ते प्रतिपत्स्यते ॥ ५२ ॥

Since you, though born out of my own bosom do not give unto me your youthful age, all those defects of old age mentioned by you will visit afflict you.

प्रजां च यौवनं प्राप्ता विनशिष्यत्यतस्तव ।

अग्निप्रस्कन्दनपरस्त्वं चाप्येव भविष्यसि ॥ ५३ ॥

Your children will die on attaining youthful age. You will have to devote to the scattering of fire like this — after cremating your children.

पूरो त्वं प्रतिपद्यस्व पाप्मानं जरया सह ।

जरावली च मां तात पलितानि च पर्यगुः ॥ ५४ ॥

He then spoke to Pūru — Oh Pūru ! You accept sin along with the old age. Oh dear one, old age, wrinkles and greyish hairs have over whelmed me as a result

काव्यस्योशनसः शापान्न च तृप्तोऽस्मि यौवने ।

कश्चित्कालं जरेयं वै विषयान् वयसा तव ॥ ५५ ॥

of the curse of Kāvya-Uśanas (Śukra). I am not satiated with the pleasures of youth.

पूर्णे वर्षसहस्रे ते प्रतिदास्यामि यौवनम् ।

स्वं चैव प्रतिपत्स्यामि पाप्मानं जरया सह ॥ ५६ ॥

I shall enjoy the worldly pleasures with your youth. When a period of thousand years is completed I shall return you your youthful age. I shall also take back my own sin along with the old age.

सूत उवाच—

Sūta Purāṇika said :

एवमुक्तः प्रत्युवाच पुत्रः पितरमञ्जसा ।

यथानुमन्यसे तात करिष्यामि तथैव च ॥ ५७ ॥

Thus requested, the son immediately replied to his father, “Oh father, I shall do as you wish”.

प्रतिपत्स्यामि ते राजन् पाप्मानं जरया सह ।

गृहाण यौवनं मत्तश्चर कामान् यथेप्सितान् ॥ ५८ ॥

Oh King, I shall accept your sin along with your old age. Take from me my youthful age. Enjoy the pleasures as you wish.

जरयाऽहं प्रतिच्छन्नो वयोरूपधरस्तव ।

यौवनं भवते दत्त्वा चरिष्यामि यथार्थवत् ॥ ५९ ॥

I shall become disguised by your old age, assuming your form and age. Giving up my youthful age, I shall carry out what would be suitable to the age assumed”.

ययातिरुवाच— Yayāti said :

पूरो प्रीतोऽस्मि भद्रं ते प्रीतश्चेदं ददामि ते ।

सर्वकामसमृद्धा ते प्रजा राज्ये भविष्यति ॥ ६० ॥

Oh Pūru, I am pleased with you. Welfare be to you. Delightedly I grant this unto you. All the subjects in your Kingdom shall flourish and enjoy all pleasures.

सूत उवाच— Sūta said :

पूरोरनुमतो राजा ययातिः स्वां जरां ततः ।

संक्रामयामास तदा प्रसादाद्भार्गवस्य तु ॥ ६१ ॥

Permitted by Pūru and by the Grace of Bhārgava King Yayāti transferred his oldage to Pūru.

यौवनेनाथ वयसा ययातिर्नहुषात्मजः ।

प्रीतियुक्तो नरश्रेष्ठश्चचार विषयान् स्वकान् ॥ ६२ ॥

By means of youthful age, Yayāti, the son of Nahuṣa, became highly delighted and enjoyed all worldly pleasures,

यथाकामं यथोत्साहं यथाकालं यथासुखम् ।

धर्माविरोधाद्राजेन्द्रो यथार्हति स एव हि ॥ ६३ ॥

In accordance with his desire and enthusiasm, in a way conducive to happiness and at the proper time, the leading King enjoyed the pleasures without prejudice to virtuousness – Dharma and it was what he alone deserved.

देवानतर्पयद्यज्ञैः पितृच्छ्रद्धैस्तथैव च ।

दीनांश्चानुग्रहैरिष्टैः कामैश्च द्विजसत्तमान् ॥ ६४ ॥

He propitiated Devas by means of Yajñas, Pitṛs by means of Śrāddhas; the poor people by favourable presents; and the excellent brāhmaṇas by whatever they desired.

अतिथीनन्नपानैश्च वैश्यांश्च परिपालनैः ।

आनुशंस्येन शूद्रांश्च दस्यून् सन्निग्रहेण च ॥ ६५ ॥

He delighted guests with food and drinks. Vaiśayas by affording due protection; and Śūdras by prevention of their harassment, showing kindness. He checked robbers by restraining and killing them.

धर्मेण च प्रजाः सर्वा यथावदनुरञ्जयन् ।

ययातिः पालयामास साक्षादिन्द्र इवापरः ॥ ६६ ॥

Duly delighting the subjects by means of virtuous actions Yayāti ruled the realm like another Indra.

स राजा सिंहविक्रान्तो युवा विषयगोचरः ।

अविरोधेन धर्मस्य चचार सुखमुत्तमम् ॥ ६७ ॥

The King of leonine exploits and youthful age indulged in worldly pleasures. Without prejudice to Dhārma, he enjoyed excellent pleasures.

स मार्गमाणः कामानामन्तर्दोषनिदर्शनात् ।

विश्वासहेतो रेमे वै वैभ्राजे नन्दने वने ॥ ६८ ॥

In the parks of Vaibhrāja and Nandana, he sported with the celestial damsel. Viśvāci.

अपश्यत्स यदा तां वै वर्धमानां नृपस्तदा ।

गत्वा पूरोः सकाशं वै स्वां जरां प्रत्यपद्यत ॥ ६९ ॥

He scrutinised all sexual pleasures to find out the hidden defect. When the King saw that the desire to enjoy was increasing the more he enjoyed, he approached Pūru and took his own old age.

स सम्प्राप्य तु तान् कामांस्तृप्तः खिन्नश्च पार्थिवः ।

कालं वर्षसहस्रं वै सस्मार मनुजाधिपः ॥ ७० ॥

After enjoying the pleasures and desires, the King was both contended and dejected. The King then remembered the stipulated time limit of 1000 years.

परिसङ्ख्याय कालं च कलाकाष्टास्तथैव च ।

पूर्णं मत्त्वा ततः कालं पूरुं पुत्रमुवाच ह ॥ ७१ ॥

Counting even the small units of time such as Kalās and Kāṣṭhas, he considered that the time limit was complete. So the King spoke to his son Pūru.

यथासुखं यथोत्साहं यथा कालमरिन्दम ।

सेविता विषयाः पुत्र यौवनेन मया तव ॥ ७२ ॥

Oh son, Oh suppressor of enemies, with your youthful age, all worldly pleasures have been enjoyed by me in accordance with my zeal befitting the time and in a way conducive to happiness.

पूरो प्रीतोऽस्मि भद्रं ते गृहाण त्वं स्वयौवनम् ।

राष्ट्रं च त्वं गृहाणेदं त्वं हि मे प्रियकृत् सुतः ॥ ७३ ॥

Oh Pūru, I am delighted. Welfare upto you. You take back your own youthful age. Accepts the realm too. You alone have been my beloved son who carried out what is pleasing to me”.

प्रतिपेदं जरां राजा ययातिर्नहुषात्मजः ।

यौवनं प्रतिपेदे च पूरुः स्वं पुनरात्मनः ॥ ७४ ॥

King Yayāti, the son of Nahuṣa, took back his old age and Pūru regained his own youthful age.

अभिषेक्तुकामं च नृपं पूरुं पुत्रं कनीयसम् ।

ब्राह्मणप्रमुखा वर्णा इदं वचनमब्रुवन् ॥ ७५ ॥

When the King evinced his desire to crown his youngest son Pūru, people of all castes with brāhmaṇas as the chief of them, spoke there words.

कथं शुक्रस्य नसारं देवान्याः सुतं प्रभो ।

श्रेष्ठं यदुमतिक्रम्य पूरो राज्यं प्रदास्यसि

॥ ७६ ॥

Oh Lord ! Why do you set aside the claim of your eldest son, the Excellent Yadu, the grandson of Śukra, the son of Devayānī, and bestow the Kingdom on Pūru ?

यदुज्येष्ठस्तव सुतो जातस्तमनु तुर्वसुः ।

शर्मिष्ठायाः सुतो द्रुह्युस्ततोऽनुः पूरेव च

॥ ७७ ॥

Yadu is your eldest son. Turvasu was born next to him Śarmiṣṭhā's eldest son is Druhyu, then comes Anu and then only Pūru.

कथं ज्येष्ठानतिक्रम्य कनीयान् राज्यमर्हति ।

अतः सम्बोधयामि त्वां धर्मं समनुपालय

॥ ७८ ॥

How can the younger son deserve the kingdom superseding the claims of the elder ones ? Hence we urge you to abide by the traditional Dharma”.

ययातिरुवाच— Yayāti said :

ब्राह्मणप्रमुखा वर्णाः सर्वे शृण्वन्तु मे वचः ।

ज्येष्ठं प्रति यथा राष्ट्रं न देयं मे कथञ्चन

॥ ७९ ॥

Oh people of all castes with brāhmaṇas as leaders ! Let all of you listen to my speech, why I do not intend to give the Kingdom to the elder ones.

मातापित्रोर्वचनकृत् स हि पुत्रः प्रशस्यते ।

मम ज्येष्ठेन यदुना नियोगो नानुपालितः

॥ ८० ॥

Only that son who carries out the words — orders of his father and mother is considered praise-worthy. My behest was not obeyed by the eldest son Yadu.

प्रतिकूलं पितुर्यश्च न स पुत्रः सतां मतः ।

स पुत्रः पुत्रवद् यश्च वर्तते पितृमातृषु

॥ ८१ ॥

That son who is antagonistic to his father is not honoured or approved by good men. He is the real son who does his duties to his parents.

यदुनाहमवज्ञातस्तथा तुर्वसुनापि च ।

द्रुह्युणा चानुना चैवमप्यवज्ञा कृता भृशम्

॥ ८२ ॥

I have been slighted by Yadu and also by Turvasu. Much discourtesy was shown by Druhyu and Anu also.

पूरुणा तु कृतं वाक्यं मानितश्च विशेषतः ।

कनीयान् मम दायादो जरा येन धृता मम

॥ ८३ ॥

I have been specially honoured by Pūru who had carried out my behest. Though he is the youngest, he shall be my successor. It was he who accepted my old age. It was he who fulfilled all my desires. Everything has been done by Pūru who carried out his duties as a son.

सर्वकामः सर्वकृतः पूरुणा पुत्रकारिणा ।

शुक्रेण च वरो दत्तः काव्येनोशनसा स्वयम् ।

पुत्रो यस्त्वानुवर्तेत स राजा ते महामते

॥ ८४ ॥

This boon has been granted by Śukra, Kāvya, Uśanas himself. Oh highly intelligent one, that son who is favourable to you shall be the King to succeed you.

भवतोऽनुमतोऽप्येवं पूरु राष्ट्रेऽभिषिच्यताम् ।

यः पुत्रो गुणसंपन्नो मातापित्रोर्हितः सदा

॥ ८५ ॥

Permitted by you all, may Pūru be crowned as the ruler of the Kingdom. The son who is endowed with all qualities and who is

always loyal to his parents deserves all welfare. He is to be the Lord – the King – though he may be the youngest.

सर्वमर्हति कल्याणं कनीयानपि स प्रभुः ।

अर्ह पूरुरिदं राष्ट्रं यः प्रियः प्रियकृत्तव ।

वरदानेन शुक्रस्य न शक्यं वक्तुमुत्तरम्

॥ ८६ ॥

Pūru who is your favourite son and who has done what is pleasing to you, deserves this kingdom. Due to the boon granted by Śukra, nothing more can be said against this decision.

पौरजानपदैस्तुष्टैरित्युक्तो नाहुषस्तदा ।

अभिषिच्य ततः पूरुं स्वराष्ट्रे सुतमात्मनः

॥ ८७ ॥

Thus addressed by the delighted citizens and the people of the realm, the son of Nahuṣa crowned his own son Pūru in his own realm.

दिशि दक्षिणपूर्वस्यां तुर्वसुं तु न्यवेशयत् ।

दक्षिणापरतो राजा यदुं श्रेष्ठं न्यवेशयत्

॥ ८८ ॥

He established Turvasu in the South-Eastern countries. The King established the eldest excellent Yadu in the South-Western territories.

प्रतीच्यामुत्तरस्यां च द्रुह्यं चानुं च तावुभौ ।

सप्तद्वीपां ययातिस्तु जित्वा पृथ्वीं ससागराम् ।

व्यभजत् पञ्चधा राजा पुत्रेभ्यो नाहुषस्तदा

॥ ८९ ॥

Druhyu and Anu were established in the West and the North. After conquering the earth consisting of the seven continents and the oceans, the son of Nahuṣa, King Yayāti, divided it into five regions and gave them to his five sons.

तैरियं पृथिवी सर्वा सप्तद्वीपा सपत्तना ।

यथाप्रदेशं धर्मज्ञैर्धर्म्येण प्रतिपाल्यते

॥ ९० ॥

The whole of this Earth consisting of the seven continents and many towns is being ruled over by them. The knowers of Dharma, righteously and in close adherence to their own respective hands, were their nature.

एवं विसृज्य पृथिवीं पुत्रेभ्यो नाहुषस्तदा ।

पुत्रसंक्रामितश्रीस्तु प्रीतिमानभवद्वृषः

॥ ९१ ॥

Thus handing over the Earth to his sons and transferring his royal glory to them, King Yayāti, the son of Nahuṣa, become delighted.

धनुर्न्यस्य पृषत्कांश्च राज्यं चैव सुतेषु तु ।

प्रीतिमानभवद्राजा भारमावेक्ष्य बन्धुषु

॥ ९२ ॥

Leaving aside his bow and arrows, entrusting his kinsmen with all duties and responsibilities and his sons with the Kingdom, the King became glad.

अत्र गाथा महाराज्ञा पुरा गीता ययातिना ।

योऽभिप्रेत्याहरन् कामान् कूर्मोऽङ्गानीव सर्वशः

॥ ९३ ॥

In this connection, the following Gāthās (verses) have been sung by the great King Yayāti, who after desiring pleasures, withdrew from them all like a tortoise that withdraws all its limbs within itself (Vide: Gitā : 2-58).

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मव भूय एवाभिवर्धते

॥ ९४ ॥

Never can lust subside by enjoyment of pleasures. Just as the fire gets ablaze all the more by ghee oblations, so also desires get increased by indulgence.

यत् पृथिव्यां ब्रीहियवं हिरण्यं पद्मवः स्त्रियः ।

नालमेकस्य तत्सर्वमिति पश्यन्न मुह्यति

॥ ९५ ॥

All the grains and barley seeds, all the gold, all the cattle and all the women in the world are not sufficient for even one person. He who realises this, does not become deluded.

यदा तु कुरुते भावं सर्वभूतेषु पावकम् ।

कर्मणा मनसा वाचा ब्रह्म संपद्यते तदा

॥ ९६ ॥

When one maintains the purifying – auspicious attitude of all living beings in thought, speech and action, one attains realises Brahman.

यदा परान्न बिभेति यदा त्वस्मान्न बिभ्यति ।

यदा नेच्छति न द्वेष्टि ब्रह्म संपद्यते तदा

॥ ९७ ॥

When one is not afraid of others, when others are not afraid of him, when one neither desires nor hates anything one attains Brahman.

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः ।

दोषा प्राणान्तिको रागस्तां तृष्णां त्यजतः सुखम्

॥ ९८ ॥

Happiness comes to one who eschews Tṛṣṇā - covetousness which cannot be get rid of by evil-minded ones, which does not subside even when one grows old and which is a foul disease full of faults.

जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः ।

जीविताशा धनाशा च जीर्यतोऽपि न जीर्यति

॥ ९९ ॥

When one grows old the hairs grow old; the teeth decay along with old age; but the hope for longevity and acquisition of wealth never grows old.

यच्चाकामसुखं लोके यच्च दिव्यं महत् सुखम् ।

तृष्णास्य च सुखस्यैव कलां नार्हति षोडशीम्

॥ १०० ॥

The happiness an-sing from enjoyment of lust or by attaining the great pleasure in heaven does not deserve even a sixteenth part of the happiness resulting from the destruction of covetousness”.

एवमुक्त्वा स राजर्षिः सदारः प्रस्थितो वनम् ।

भृगुतुङ्गे तपस्तप्त्वा तत्रैव च महायज्ञाः ।

पालयित्वा व्रतशतं तत्रैव स्वर्गमाप्नुयात् ॥ १०१ ॥

After saying this, the saintly King went to the forest along with his wife. He performed a great penance on Bhrgutuṅga and performed hundreds of holy rites. Earning great fame, he attained Swarga.

तस्य वंशास्तु पञ्चैते पुण्या देवर्षिसत्कृताः

यैर्व्याप्ता पृथिवी कृत्स्ना सूर्यस्येव गभस्तिभिः ॥ १०२ ॥

His race are five thus. they are holy and revered by Devatas and sages. The whole Earth is pervaded by them as if with the rays of the SUN.

धन्यः प्रजावानायुष्मान् कीर्तिमांश्च भवेन्नरः ।

ययातेश्वरितं सर्वं पठञ्छृण्वन् द्विजोत्तमः ॥ १०३ ॥

An excellent Brāhmaṇa, who reads the entire narration of Yayāti or listens to it, shall become wealthy, long lived and renowned. He will be blessed with children.

॥ इति श्रीमहापुराणे वायुप्रोक्ते चन्द्रवंशकीर्तनं नाम एकत्रिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the 103rd Adhyāya of Śrī Vāyu Purāṇam
- relating to the caln of Chandra.

Om Śrī Kṛṣṇārpaṇamastu



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

५. श्रीविष्णुपुराणम् Śrī Viṣṇupurāṇam

चतुर्थांशे दशमोऽध्यायः

Forth Amśa - Adhyāya 10

नहुषवंशवर्णनम् - ययातेरुपाख्यानञ्च

Description of the clan of Nahuṣa.

Story of Yayāti also.

Ślokas 1 to 18

यति-ययाति-संयाति-अत्र्याति-वियति-कृतिसंज्ञा - नहुषस्य षट्
पुत्रा महाबलपराक्रमा बभूवुः ।

Yati (1) Yayāti (2) Sanyati (3) Ayati (4) Viyati and Kṛti
were the six valiant sons of Nahuṣa.

यतिस्तु राज्यं नैच्छत् ।

Yati declined the sovereignty.

ययातिस्तु भूमृदभवत्, उशनसश्च दुहितरं देवयानीं शर्मिष्ठाञ्च
वार्षपर्वणीमुपयेमे ॥ १ ॥

Therefore Yayāti succeeded to the throne. He had two wives,
Devayānī, the daughter of Uśanas (Śukrācārya) and Śarmiṣṭhā, the
daughter of Vṛṣaparva, of whom this genealogical verse is recited.

अत्रानुवंशश्लोको भवति ।

यदुं च तुर्वसुं चैव देवयानी व्यजायत ।

द्रुह्युं चानुं च पूरुं च शर्मिष्ठा वार्षपर्वणी

॥ २ ॥

Devayānī bore two sons, Yadu (1) and Turvasu. While Śarmiṣṭhā, the daughter of Vṛṣaparvan,

काव्यशापाच्च अकालेनैव ययातिर्जरामवाप ॥ ३ ॥

had three sons; (1) Druhyu (ii) Anu and (iii) Pūru. Through the curse of Uśanas (Śukrācārya) Yayāti became old and infirm before his time.

प्रसन्नशुक्रवचनाच्च जरां सङ्ग्रामयितुं ज्येष्ठं पुत्रं यदुमुवाच—
“त्वन्मातामहशापादियमकालेनैव जरा मामुपस्थिता । तानहं तस्यै-
वानुग्रहाद् भवतः सञ्चारयाम्येकं वर्षसहस्रम्, न तृतोऽस्मि विषयेषु,
त्वद्वयसा विषयानहं भोक्तुमिच्छामि ॥ ४ ॥

But having appeased his father-in-law, he obtained permission to transfer his decrepitude to any one who would consent to take it. He first applied to his eldest son Yadu and said : “Your maternal grandfather has brought this premature decay upon me, by his permission, however I may transfer it to you for a thousand years.

नात्र भवता प्रत्याख्यानं कर्तव्यमित्युक्तः स नैच्छत् तां जरा-
मादातुम् । तत्रापि पिता शशाप— त्वत्प्रसूतिर्न राज्यार्हा भविष्य-तीति ॥
५ ॥

I am not yet satiate with worldly enjoyments and wish to partake of them through the means of your youth. Do not refuse compliance with my request”. Yadu, however, was not willing to take upon him his father’s decay; on which his father denounced an

imprecation upon him and said Your Pasterity shall not possess dominion”.

अनन्तरश्च द्रुह्युतुर्वसुमनुश्च पृथिवीपतिर्जराग्रहणार्थं स्वयौवन-
प्रदानाय च चोदयामास ।

He then applied successively to Druhyu, Turvasu and Anu and demanded of them, their Juveline vigour.

तैरप्येकैकश्येन प्रत्याख्यातस्तांश्च शशाप ।

They all refused and were in consequence, cursed by the King.

अथ शर्मिष्ठातनयमशेषकनीयांसं पूरुं तथैवाह, स चातिप्रवण-मतिः
प्रणम्य पितरं सबहुमानो महान् प्रसादोऽयमस्माकमित्युदार-मभिधाय जरां
प्रतिजग्राह ।

Lastly, he made the same request of Śarmiṣṭhā's youngest son, Pūru, who bowed to his father and readily consented to give him his youth and recive in exchange

स्वकीयश्च यौवनं पित्रे ददौ ।

सोऽपि च नवं यौवनमासाद्य धर्माविरोधेन यथाकामं यथा-
कालोपपन्नं यथोत्साहं विषयं चचार । सम्यक् प्रजापालनमकरोत् ।
॥ ६ ॥

विश्वाच्या सहोपभोगं भुक्त्वा कामानामन्तमवाप्स्यामीत्यनुदिनं
तन्मनस्को बभूव ॥ ७ ॥

Yayāti's infirmities, saying that his father had conferred upon him a great favour.

The King Yayāti being thus endowed with renovated youth, conducted the affairs of the state for the good of his people,

enjoying such pleasures as were not incompatible with virtue. He formed a connection with the celestial nymph Viśvāci and was wholly attached to her and conceived no end to his desires.

अनुदिनञ्च उपभोगतश्च कामानतीव रम्यान् मेने ॥ ८ ॥

ततश्चैवमगायत् ।

The more they were gratified, the more ardent they became, as it is said in this verse,

ययातिरुवाच— Yayāti said :

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते

॥ ९ ॥

“Desire is not appeased by enjoyment, fire fed with sacrificial oil becomes but the more intense.

यत् पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः ।

एकस्यापि न पर्याप्तं तदित्यतितृषं त्यजेत्

॥ १० ॥

No one has ever more than enough of rice or barley or gold or cattle or women; abandon therefore inordinate desire.

यदा न कुरुते भावं सर्वभूतेषु पापकम् ।

समदृष्टेस्तदा पुंसः सर्वा एव सुखा दिशः

॥ ११ ॥

When a mind finds neither good nor ill in all objects, but looks on all with an actual eye, then everything yields it pleasure.

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः ।

तां तृष्णां सन्त्यजन् प्राज्ञः सुखनैवाभिपूर्यते

॥ १२ ॥

The wise man is filled with happiness, who escapes from desire; which the feeble minded can with difficulty relinquish and which grows not old with the aged.

जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः ।

धनाशा जीविताशा च जीर्यतोऽपि न जीर्यति ॥ १३ ॥

The hair becomes grey, the teeth fall out, as man advances in years. But the love of wealth, the love of wife, are not impaired by age.

पूर्णवर्षसहस्रं मे विषयासक्तचेतसः ।

तथाप्यनुदिनं तृष्णा ममैतेष्वेव जायते ॥ १४ ॥

“A thousand years have passed reflected **Yayāti**” and my mind is still devoted to pleasure; every day my desires are awakened by new objects.

तस्मादेतामहं त्यक्त्वा ब्रह्मण्याधाय मानसम् ।

निर्द्वन्द्वो निर्ममो भूत्वा चरिष्यामि मृगैः सह ॥ १५ ॥

I will therefore now renounce all sensual enjoyment and fix my mind upon spiritual truth. Unaffected by the alternatives of pleasures and pain and having nothing I may call my own, I will henceforth roam the forests with the deer”.

पराशर उवाच— Parāśara said :

पूरोः सकाशादादाय जरां दत्त्वा च यौवनम् ।

राज्येऽभिषिच्य पूरुं च प्रययौ तपसे वनम् ॥ १६ ॥

Having made this determination, **Yayāti** restored his youth to Pūru, resumed his own decrepitude, installed his youngest son in the sovereignty and departed to the wood of penance Tapovana. (It is Bhṛgutuṅga according to Brahma Purāṇam.)

दिशि दक्षिणपूर्वस्यां तुर्वसुं प्रत्यथादिशत् ।

प्रतीच्याश्च तथा द्रुह्युं दक्षिणापथतो यदुम् ॥ १७ ॥

उदीच्याश्च तथैवानुं कृत्वा मण्डलिनो नृपान् ।

सर्वपृथ्वीपतिं पूरुं सोऽभिषिच्य वनं ययौ

॥ १८ ॥

To Turvasu, he consigned the South-East districts of his kingdom, the West to Druhyu, the South to Yadu and the North to Anu, to govern as viceroys under their younger brother Pūru, whom he appointed Supreme monarch of the earth.

॥ इति श्रीविष्णुपुराणे चतुर्थांशे दशमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the 10th Adhyāya of the 4th Amśa of
Śrī Viṣṇu Purāṇam relating to Nahuṣa family
and also Yayāti's story.

★ ★ ★

(The elder brothers were made as Maṇḍala-Nṛpas, kings of circles or districts; Bhāgavata says so). As per other Purāṇas as detailed below.

Sons of Yayāti

1. Turvasu 2. Druhyu 3. Yadu 4. anu

Vāyu Purāṇa and Padma Purāṇa :

1. South-East 2. West 3. South West 4. North

Brahma Purāṇa and Hari Vamsha :

1. South East 2. West 3. South 4. North

Bhāgavatam :

1. West 2. South East 3. South 4. North

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

६. श्रीमन्महाभारतम्

Śrīman Mahābhārataṁ

द्रोणपर्वणि अभिमन्युवधपर्वणि

Droṇa Parva - Abhimanyu-Vadha Parva

त्रिषष्टितमोऽध्यायः – Adhyāya 63

Śloka 1 to 13

नारदेन सञ्जयं प्रति ययातिचरितकीर्तनम्

*Exposition by Divine Sage Nārada, about the story
of the King Yayāti to Sañjaya*

नारद उवाच— Nārada said :

ययातिं नाहुषं चैव मृतं सृञ्जय शुश्रुम ।

य इमां पृथिवीं जित्वा ससमुद्रां सपर्वताम्

॥ १ ॥

Yayāti son of Nahuṣa, Oh Sañjaya, We hear, fell a prey to death.

शम्याप्रासेन निर्माय वेदीः सन्नतदक्षिणाः ।

ईजानः क्रतुभिः पुण्यैः पर्यगच्छत् प्रदक्षिणम्

॥ २ ॥

This śloka is not found in all editions.

राजसूयशतैरिष्ट्वा सोऽश्वमेधशतेन च ।

पुण्डरीकसहस्रेण वाजपेयशतेस्तथा

॥ ३ ॥

Having performed a hundred Rājasūyas, a hundred Horse-sacrifices, a thousand Puṇḍarikas, a hundred Vājaṇpeyas,

अतिरात्रसहस्रेण चातुर्मास्यैश्च कामतः ।

अग्निष्टोमैश्च विविधैः सत्रैश्च प्राज्यदक्षिणैः

॥ ४ ॥

and many other kinds of sacrifices, in all of which, he made profuse gifts unto the brāhmaṇas.

अब्राह्मणानां यद्वित्तं पृथिव्यामस्ति किञ्चन ।

तत्सर्वं परिसङ्ख्याय ततो ब्राह्मणसात्करोत्

॥ ५ ॥

He gave away unto the brāhmaṇas, having counted it first, the whole of the wealth that existed on this Earth in the possession of Mlechchas and other Brāhmaṇa-hating people.

सरस्वती पुण्यतमा नदीनां

तथा समुद्राः सरितः साद्रयश्च ।

ईजानाय पुण्यतमाय राज्ञे

घृतं ययो दुदुहुर्नहुषाय

॥ ६ ॥

Not found in all editions.

व्यूढे देवासुरे युद्धे कृत्वा देवसहायताम् ।

चतुर्धा व्यभजत् सर्वा चतुर्भ्यः पृथिवीमिमाम्

॥ ७ ॥

When the devatās and the asuras were arranged for battle, King Yayāti aided the devatās. Having divided the Earth into four parts, he gave it away unto four persons.

यज्ञैर्नानाविधैरिष्ट्वा प्रजामुत्पाद्य चोत्तमाम् ।

देवयान्यां चौशनस्यां शर्मिष्ठायां च धर्मतः

॥ ८ ॥

Having performed various sacrifices and virtuously begotten excellent off-spring upon his wives Devayānī, the daughter of Uśanas and Śarmiṣṭhā,

देवारण्येषु सर्वेषु विजहारामरोपमः ।

आत्मनः कामचारेण द्वितीय इव वासवः

॥ ९ ॥

King Yayāti, who like unto a celestial, roved through the celestial woods at his own pleasure like a second Vāsava.

यदा नाभ्यगमच्छान्तिं कामानां सर्ववेदवित् ।

ततो गाथामिमां गीत्वा सदारः प्राविशद् वनम्

॥ १० ॥

Acquainted with all the Vedas, when, however, he found that he was not satiated with the indulgence of his passions,

यत्पृथिव्यां ब्रीहियवं हिरण्यं पशवः स्त्रियः ।

नालमेकस्य तत् सर्वमिति मत्वा शमं ब्रजेत्

॥ ११ ॥

He then, with his wives, retired to the forest, uttering this saying : 'Whatever of paddy and wheat and gold and animals and women there on Earth, even the whole of these is not

एवं कामान् परित्यज्य ययातिर्धृतिमेव च ।

पूरुं राज्ये प्रतिष्ठाप्य प्रयातो वनमीश्वरः

॥ १२ ॥

sufficient for one man. Thinking of this, one should cultivate contentment — Thus abandoning all his desires and attaining contentment, the Lord Yayāti

स चेन्ममार सृञ्जय चतुर्भद्रतरस्त्वया ।

पुत्रात् पुण्यतरस्तुभ्यं मा पुत्रमनुतप्यथाः ।

अयज्जानमदाक्षिण्यमपि श्वैत्येत्युदाहरत्

॥ १३ ॥

installing his son on his throne, retired into the forest. When he died, Oh Sañjaya, who was superior to you in respect of the four

cardinal virtues and who was much more superior to your son, you should not, saying – “Oh Sañjaya, Oh Sañjaya – grieve for the latter who performed no sacrifice and made no sacrificial present.

इति श्रीमन्महाभारते द्रोणपर्वणि अभिमन्युवधपर्वणि
षोडशराजकीये त्रिषष्टितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

६. श्रीमन्महाभारतम्

Śrīman Mahābhāratam

वनपर्वणि मार्कण्डेयसमस्यापर्वणि

Vana Parva - Mārkaṇḍeya Samsyā Parva

अष्टनवत्यधिकशततमोऽध्यायः – Adhyāya 198

Ślokas 1 to 6

मार्कण्डेयेन पाण्डवान् प्रति विप्राय गोप्रदानरूप-ययातिचरितकथनम्

Narration by Mārkaṇḍeya Mahrṣi towards Pāṇḍavas
regarding the stories of Yayāti relating to his
charities made of cows to brāhmaṇas.

मार्कण्डेय उवाच—

Mārkaṇḍeya said :

इदमन्यच्छ्रूयतां ययातिर्नाहुषो राजा राज्यस्थः । पौरजनावृत
आसाञ्चक्रे । गुर्वर्थी ब्राह्मण उपेत्याब्रवीत् भो राजन् गुर्वर्थं भिक्षेयं
समयादिति ॥ १ ॥

Now hear another story. One day when the King **Yayāti** the son of **Nahuṣa**, was sitting on his throne, surrounded by citizens, a **brāhmaṇa** came there for the purpose of begging wealth for his preceptor. And he thus spoke “Oh King, I beg wealth for my preceptor according to the pledge I gave him”.

राजोवाच— The King said :

ब्रवीतु भगवान् समयमिति ॥ २ ॥

Oh exalted one, tell me what was your pledge.

ब्राह्मण उवाच— The Brāhmaṇa said :

विद्वेषणं परमं जीवलोके

कुर्यान्नरः पार्थिव याच्यमानः ।

तं त्वां पृच्छामि कथं तु राजन्

दद्याद् भवान् दयितं च मेऽद्य

॥ ३ ॥

Oh King in this world, when a man asks for alms, who asks for it, enquire. I ask you therefore – to tell me – with what feelings you will give me what I ask and on which I have set my heart.

राजोवाच— The King said :

न चानुकीर्तयेदद्य दत्त्वा

अयाच्यमर्थं न च संशृणोमि ।

प्राप्यमर्थं च संश्रुत्य

तं चापि दत्त्वा सुसुखी भवामि

॥ ४ ॥

Having given away anything, I never boast of it; I never also listen to the prayers for things which cannot be given ; But I always hear the prayers for the things that can be given. Giving away, I always become happy.

ददामि ते रोहिणीनां सहस्रं

प्रियो हि मे ब्राह्मणो याचमानः ।

न मे मनः कुप्यति याच्यमाने

दत्तं न शोचामि कदाचिदर्थम्

॥ ५ ॥

I shall give you one thousand kine; the brāhmaṇa asks me for a gift is always very dear to me. I am never angry with a man who asks of me and I am never sorry for having given away.

मार्कण्डेय उवाच— Mārkaṇḍeya said :

इत्युत्त्वा ब्राह्मणाय राजा गोसहस्रं ददौ । प्राप्तवांश्च गवां सहस्रं

ब्राह्मण इति ॥ ६ ॥

Having said this, the King gave one thousand kine to the brāhmaṇas and the brāhmaṇas also obtained one thousand kine.

॥ इति श्रीमन्महाभारते अरण्यपर्वणि मार्कण्डेयसमस्यापर्वणि

अष्टनवत्यधिकशततमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

६. श्रीमन्महाभारतम्

Śrīman Mahābhāratam

उद्योगपर्वणि भगवद्भयानपर्वणि

Udyoga Parva - Bhagavad-dhyāna Parva

द्वाविंशत्यधिकशततमोऽध्यायः – Adhyāya 122

Ślokas 1 to 18

स्वदौहित्रादिदत्तपुण्यफलप्रभावेण पुनर्ययातेः स्वर्गगमनम्

Due to the virtues done by the daughter's sons,

Yayāti Mahārāja again reaches Swarga.

नारद उवाच— Nārada said :

प्रत्यभिज्ञातमात्रोऽद्य सद्भिस्तैर्नरपुङ्गवः ।

समारुरोह नृपतिरस्पृशन् वसुधातलम् ।

ययातिर्दिव्यसंस्थानो बभूव विगतज्वरः ॥ १ ॥

As soon as that bull among men, King Yayāti, was recognised by those virtuous persons, he rose again to heaven, without having had to touch the surface of the Earth.

दिव्यमाल्याम्बरधरो दिव्याभरणभूषितः ।

दिव्यगन्धगुणोपेतो न पृथ्वीमस्पृशत् पदा ॥ २ ॥

And he regained his celestial form and had all his anxieties utterly dispelled. And he rose again, decked with celestial garlands and robes, adorned with celestial ornaments, sprinkled with celestial scents and furnished with heavenly attributes and without having been compeled to touch the earth with his feet.

ततो वसुमनाः पूर्वमुच्चैरुच्चारयन् वचः ।

ख्यातो दानपतिर्लोके व्याजहार नृपं तदा

॥ ३ ॥

Mean while, Vasumanas who was celebrated in the world for his liberality, first addressing the King, uttered these words in a loud voice.

प्राप्तवानस्मि यत्लोके सर्ववर्णेष्वगर्हया ।

तदप्यथ च दास्यामि तेन संयुज्यतां भवान्

॥ ४ ॥

The merit that I have won on Earth by my unblameable conduct towards men of all orders, I give unto you. Be it all time, Oh King !

यत्फलं दानशीलस्य क्षमाशीलस्य यत्फलम् ।

यच्च मे फलमाधाने तेन संयुज्यतां भवान्

॥ ५ ॥

The merit that one wins by liberality and forgiveness, the merit that is mine in consequence of the sacrifices I have performed, let all that also be thine.

ततः प्रतर्दनोऽप्याह वाक्यं क्षत्रियपुङ्गवः ।

यथा धर्मरतिर्नित्यं नित्यं युद्धपरायणः

॥ ६ ॥

After this, Pratardana, that bull amongst kṣatriyas said ever devoted to virtue as also to war, the fame that has been here mine as a kṣatriya

प्राप्तवानस्मि यत्लोके क्षत्रवंशोद्भवं यशः ।

वीरशब्दफलं चैव तेन संयुज्यतां भवान्

॥ ७ ॥

in consequence of the appellation hero (by which I am known) be that merit thine !

यथा धर्मे रतिर्नित्यं तेन सत्येन स्वं ब्रज ।

शिविरौशीनरो धीमानुवाच मधुरां गिरम् ।

यथा बालेषु नारीषु वैवाह्येषु तथैव च

॥ ८ ॥

After this, Śibi the intelligent son of Uśīnara said these sweet words — unto children and women, in test,

सङ्ग्रेषु निपातेषु तथा तद्व्यसनेषु च ।

अनृतं नोक्तपूर्वं मे तेन सत्येन खं ब्रज

॥ ९ ॥

danger, or calamity, in distress, or at dice, I have never spoken a falsehood. By that truth which I have never sacrificed ascend you to heaven.

यथा प्राणांश्च राज्यं च राजन् कामसुखानि च ।

त्यजेयं न पुनः सत्यं तेन सत्येन खं ब्रज

॥ १० ॥

I can, Oh King, give up all objects of desire and enjoyment, my kingdom, Yea, life itself, but truth I cannot give up.

यथा सत्येन मे धर्मो यथा सत्येन पावकः ।

प्रीतः शतक्रतुश्चैव तेन सत्येन खं ब्रज

॥ ११ ॥

By that truth, ascend you to heaven. That truth for which Dharma, that truth for which Agni, that truth for which he of a hundred, sacrifices, have each been gratified.

अष्टकस्त्वथ राजर्षिः कौशिको माधवीसुतः ।

अनेकशतयज्वानं नाहुषं प्राह धर्मवित्

॥ १२ ॥

With me, by that truth ascend you to heaven And lastly the royal sage Aṣṭaka the off-spring of Kouśika's son and Mādhavi addressing Nahuṣa's son Yayāti who

शतशः पुण्डरीका मे गोसवाश्वरिताः प्रभो ।

ऋतवो वाजपेयाश्च तेषां फलमवाप्नुहि

॥ १३ ॥

had performed many hundreds of sacrifices, said. I have, Oh Lord, performed hundreds of Puṇḍarīka, Gosava and Vājapeya sacrifices. Take you the merit of these.

न मे रत्नानि न धनं न तथाऽन्ये परिच्छदाः ।

ऋतुष्वनुपयुक्तानि तेन सत्येन खं ब्रज

॥ १४ ॥

By that truth ascend you to heaven - And that King there upon leaving the Earth began to ascend towards heaven, higher and higher as those daughters son of his,

नारद उवाच—

Nārada said :

यथा यथा हि जल्पन्ति दौहित्रास्तं नराधिपम् ।

तथा तथा वसुमतीं त्यक्त्वा राजा दिवं ययौ

॥ १५ ॥

one after another, said those words unto him. And it was thus that those Kings, by their good acts,

एवं सर्वे समस्तैस्ते राजानः सुकृतैस्तदा ।

ययातिं स्वर्गतो धर्मेण यज्ञदानकृतेन वै

॥ १६ ॥

Speedily saved Yayāti who had been hurled from heaven. It was thus that those daughter's sons.

चतुर्षु राजवंशेषु सम्भूताः कुलवर्धनाः ।

मातामहं महाप्राज्ञं दिवमारोपयन् तते

॥ १७ ॥

Born in four royal lines, those multipliers of their races, by means of their virtues, sacrifices and gifts caused their wise maternal grandfather to ascend again to heaven.

राजान ऊचुः— Rāja said :

राजधर्मगुणोपेताः सर्वधर्मगुणान्विताः ।

दौहित्रास्ते वयं राजन्दिवमारोह पार्थिव

॥ १८ ॥

And those monarchs jointly said - Endued with the attributes of royalty and possessed of every virtue, We are, Oh King, your daughter's sons. By virtue of our good deed, ascend you to heaven".

॥ इति श्रीमन्महाभारते उद्योगपर्वणि भगवद्ध्यानपर्वणि

द्वाविंशत्यधिकशततमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the 122th Adhyāya of Udyoga Parva
in Mahābhāratam.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

६. श्रीमन्महाभारतम्

Śrīman Mahābhāratam

उद्योगपर्वणि भगवद्ध्यानपर्वणि

Udyoga Parva - Bhagavad-dhyāna Parva

पञ्चदशाधिकशततमोऽध्यायः - Adhyāya 115

Ślokas 1 to 15

१. व्यथितचित्तेन ययातिना धनप्रतिनिधितया

माधवीनामकस्वकन्यकासमर्पणम् ।

Since King Yayāti had no wealth, as a substitute,
he offered his daughter Mādhavi.

२. गरुडेन समधिगततुरगाधिगमोपायं गालवमापृच्छ्य

स्वगृहगमनम् ।

Gālava accepted Mādhavi and proceeded to his house
along with Garuḍa.

नारद उवाच— Nārada said :

एवमुक्तः सुपर्णेन तथ्यं वचनमुत्तमम् ।

विमृश्यावहितो राजा निश्चित्य च पुनः पुनः ॥ १ ॥

Thus addressed by Suparṇa in excellent words frangent with
truth, that performer of a thousand sacrifices,

यथा क्रतुसहस्राणां दाता दानपतिः प्रभुः ।

ययातिः सर्वकाशीश इदं वचनमब्रवीत् ॥ २ ॥

that foremost of givers, that liberal ruler of all the Kāśīs, the
Lord Yayāti, revolving those words in his mind and reflecting them
on them coolly,

दृष्ट्वा प्रियसखं तार्क्ष्यं गालवं च द्विजर्षभम् ।

निदर्शनं च तपसो भिक्षां श्लाघ्यां च कीर्तिताम् ॥ ३ ॥

and seeing before him his dear friend Tārksya and that bull
among brāhmaṇas, Gālava, and regarding the alms sought as an
indication.

अतीत्य च नृपानन्यानादित्यकुलसम्भवान् ।

मत्सकाशमनुप्राप्तावेतां बुद्धिमवेक्ष्य च ॥ ४ ॥

highly praiseworthy, of Gālava's ascetic merit, and in view particularly of the fact that those two came to him having passed over all the kings of the solar Race, and said :

अद्य मे सफलं जन्म तारितं चाद्य मे कुलम् ।

अद्यायं तारितो देशो मम ताक्ष्यं त्वयाऽनघ

॥ ५ ॥

Blessed in my life today, and the race also in which I am born, has, indeed, been blessed today. This very province also of mine has equally been blessed by you.

वक्तुमिच्छामि तु सखे यथा जानासि मां पुरा ।

न तथा वित्तवानस्मि क्षीणं वित्तं च मे सखे

॥ ६ ॥

Oh sinless Tārksya. There is one thing, however, Oh friend that I desire to say unto you and that is, I am not so rich now as you think I was,

न च शक्तोऽस्मि ते कर्तुं मोघमागमनं खग ।

न चाशामस्य विप्रर्षेर्वितभी कर्तुमुत्सहे

॥ ७ ॥

For my wealth has suffered a great diminution. I cannot, however, Oh Ranger of the skills, make you advent here in a fruitless one.

पुत्रीं दास्यामि यत्कार्यमियं संपादयिष्यति ।

अभिगम्य हताशो हि निवृत्तो दहते कुलम्

॥ ८ ॥

Nor can I venture to frustrate the hopes entertained his purpose. If one having come for alms, returns disappointed, he may consume the host's race.

यथाशानाशनं लोके देहि नास्तीति वा वचः ।

हताशो ह्यकृतार्थः सन् हतः सम्भावितो नरः

॥ ९ ॥

नातः परं वैनतेय किञ्चित्पापिष्ठमुच्यते ।

हिनस्ति तस्य पुत्रांश्च पौत्रांश्चाकुर्वतो हितम्

॥ १० ॥

Oh son of Vinata, it is said that there is no act more sinful than that of saying – I have nothing and thus destroying the hope of one that comes, saying – Give ! The disappointed man whose hopes have been killed and object not accomplished, can destroy the sons and grandsons, of the person that failed to him good. There-fore, Oh Gālava, take you this daughter of mine, the perpetuator of four families. (They are that of her father, mother, husband and husband's mother).

तस्माच्चतुर्णां वंशानां स्थापयित्री सुता मम ।

“माधवी नाम ताक्ष्येवं सर्वधर्मप्रदायिनी”

॥ ११ ॥

In beauty, she resembles a daughter of the celestials. She is capable of promoting every virtue.

इयं सुरसुतप्रख्या सर्वधर्मोपचायिनी ।

सदा देवमनुष्याणामसुराणां च गालव

॥ १२ ॥

Indeed, owing to her beauty, she is always their whole kingdoms as her dower ! Take you, therefore, this daughter of mine

काङ्क्षिता रूपतो बाला सुता मे प्रतिगृह्यताम् ।

अस्याः शुल्कं प्रदास्यन्ति नृपा राज्यमपि ध्रुवम् ।

किं पुनः श्यामकर्णानां हयानां द्वे चतुःशते

॥ १३ ॥

named “Mādhavi”. My sole desire is that I may have a daughter's son by her !

स भवान् प्रतिगृह्णातु ममैतां माधवीं सुताम् ।

अहं दौहित्रवान् स्यां वै वर एव मम प्रभो

॥ १४ ॥

Accepting that daughter in Gift, Gālava then, with Garuḍa went away,

स तस्य वचनं श्रुत्वा ब्राह्मणः शंसितव्रतः ।

प्रतिगृह्य च तां कन्यां गालवः सह पक्षिणा ।

पुनर्द्रक्ष्याव इत्युक्त्वा प्रतस्थे सह कन्यया

॥ १५ ॥

saying "We will again see you. And they took that maiden with them.

(Then 16 to 21 - the adhyāya comes to an end)

॥ इति श्रीमन्महाभारते उद्योगपर्वणि भगवद्ध्यानपर्वणि

पञ्चदशाधिकशततमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

७. श्रीपद्मपुराणम्

Śrī Padma Purāṇam

भूमिखण्डे वेनोपाख्याने मातापितृतीर्थवर्णने

Bhūmi Khaṇḍa - Vena Upākhyāna

Description of Mātā-Pitr-tīrtha

चतुःषष्टितमोऽध्यायः – Adhyāya 64

Slokas 1 to 95

श्री पिप्पल उवाच— Śrī Pippala said :

पितुः प्रसादभावाद्द्वै यदुना सुखमुत्तमम् ।

कथं प्राप्तं सुभुक्तं च तन्मे विस्तरतो वद

॥ १ ॥

Tell me in detail, how, by the grace of his father, Yadu obtained happiness and enjoyed all.

कस्मात्पापप्रभावं च रुरुर्भुक्ते द्विजोत्तम ।

सकलं विस्तरेणापि वद मे कुण्डलात्मज

॥ २ ॥

Oh son of Kuṇḍala, tell me also in detail how Pūru suffered as a result of his sin, Oh best brāhmaṇa.

सुकर्मोवाच— Sukarman said :

श्रूयतामभिधास्यामि चरित्रं पापनाशनम् ।

नहुषस्य सुपुण्यस्य ययातेश्च महात्मनः

॥ ३ ॥

Listen, I shall tell you the account of the very meritorious Nahuṣa, and the Noble Yayāti, the account which destroys sin.

सोमवंशात् प्रभूतो हि नहुषो मेदिनीपतिः ।

दानधर्मानेकांश्च चकार ह्यतुलानपि ॥ ४ ॥

Nahuṣa, the lord of the earth sprang from, that is, was born in the Soma Dynasty. He made many matchless gifts.

मखानामश्वमेधानामियाज शतमुत्तमम् ।

वाजपेयशतं चापि अन्यान्यज्ञाननेकधा ॥ ५ ॥

He performed an excellent century of the horse sacrifices — that is — performed a hundred excellent horse-sacrifices. He also performed a hundred Vājapeya sacrifices and many kinds of other sacrifices.

आत्मनः पुण्यभावेन इंद्रलोकमवाप सः ।

पुत्रं धर्मगुणोपेतं प्रजापालं चकार सः ॥ ६ ॥

By the power of his religious merit, he obtained — that is, went to Indra's world. He made his

ययातिं सत्यसंपन्नं धर्मवीर्यं महामतिम् ।

ऐतद्रं पदं गतो राजा तस्य पुत्रः पदे स्वके ॥ ७ ॥

very intelligent son Yayāti, endowed with truthfulness, having peltty as his valour, the protector of his subjects — that is, the King. The King Nahuṣa went to that is, obtained Indra's position.

ययातिः सत्यसंपन्नः प्रजाधर्मेण पालयेत् ।

स्वयमेव प्रपश्येत् स प्रजाकर्माणि तान्यपि ॥ ८ ॥

His son Yayāti endowed with truthfulness, who occupied his place that is, the throne, would protect — that is, protected the

subjects religiously. He himself would look, that is, looked after his subjects and the respective duties.

याजयामास धर्मज्ञः श्रुत्वा धर्ममनुत्तमम् ।

यज्ञतीर्थादिकं सर्वं दानपुण्यं चकार सः ॥ ९ ॥

Having learnt about Excellent duty, he, who knew righteousness got sacrifices performed. He did everything like performing sacrifices, visiting holy places, giving gifts religious merit.

राज्यं चकार मेधावी सत्यधर्मेण वै तदा ।

यावदशीतिसहस्राणि वर्षाणां नृपनन्दनः ॥ १० ॥

The intelligent son of the King Nahuṣa – namely Yayāti ruled truthfully for eighty thousand years in those days.

तावत्कालं गतं तस्य ययातेस्तु महात्मनः ।

तस्य पुत्राश्च चत्वारस्तद्वीर्यबलविक्रमाः ॥ ११ ॥

The glorious Yayāti passed that much time in truthfully ruling his subjects. He had four sons who were powerful and valorous like him.

तेषां नामानि वक्ष्यामि शृणुष्वैकाग्रमानसः ।

तस्यासीज्येष्ठपुत्रस्तु रुरुर्नाम महाबलः ॥ १२ ॥

I shall tell you their names. Listen with a concentrated – attentive mind. His eldest son was Rūru by name, who was very powerful.

पुरुर्नाम द्वितीयोऽभूत् कुरुश्चान्यस्तृतीयकः ।

यदुर्नाम स धर्मात्मा चतुर्थो नृपतेः सुतः ॥ १३ ॥

The second son was named Pūru, the third one was Kuru, the fourth son of the King was Yadu by name, who was religious minded.

एवं चत्वारः पुत्राश्च ययातेस्तु महात्मनः ।

तेजसा पौरुषेणापि पितृनुत्यपराक्रमाः

॥ १४ ॥

Thus the noble Yayāti had four sons. By means of their lusture and manliness, they resembled their father in valour.

एवं राज्यं कृतं तेन धर्मेणापि ययातिना ।

तस्य कीर्तिर्यशो भावस्त्रैलोक्ये प्रचुरोऽभवत्

॥ १५ ॥

Thus Yayāti ruled his kingdom righteously. Great were his fame and glory in the three worlds.

श्रीविष्णुरुवाच— Śrī Viṣṇu said :

एकदा तु द्विजश्रेष्ठो नारदो ब्रह्मनन्दनः ।

ऐन्द्रं लोकं गतो राजन् द्रष्टुं चैव पुरन्दरम्

॥ १६ ॥

Once the greatest Brāhmaṇa, Nārada, the son of Brahmā went to Indra's world to see Indra, Oh King.

सहस्राक्षस्ततोऽपश्यद् हुताशनसमप्रभम् ।

देवो विप्रं समायान्तं सर्वज्ञं ज्ञानपण्डितम्

॥ १७ ॥

The thousand eyed god, that is, Indra, saw the Brāhmaṇa — Nārada who was omniscient, who was proficient in all kinds of knowledge, whose lusture was like fire, when he came there.

पूजितं मधुपर्काद्यैर्भक्त्या नमितकन्धरः ।

निवेश्य चासने पुण्ये पप्रच्छ मुनिपुंगवम्

॥ १८ ॥

With the neck bent in devotion, he seated the best sage, who was honoured with a special offering, on an auspicious seat and asked him.

इन्द्र उवाच— Indra said :

कस्मादागमनं तेऽद्य किमर्थमिह चागतः ।

किं ते हि सुप्रियं विप्र करोम्यद्य महामुने

॥ १९ ॥

Where have you come from today ? For what purpose have you come here ? Oh Brāhmaṇa, Oh great sage, what very dear to you should I do today ?

नारद उवाच— Nārada said :

देवराजकृतं सर्वं भक्त्या यच्च प्रभाषितम् ।

सन्तुष्टोऽस्मि महाप्राज्ञ प्रश्नोत्तरं वदाम्यहम् ॥ २० ॥

Oh King of gods, Oh very intelligent one, I am pleased with all that you did devoutly and with what you said. I shall answer questions.

महीलोकात् सुसंप्राप्तः सांप्रतं तव मन्दिरम् ।

त्वामन्वेष्टुं समायातो दृष्ट्वा नाहुषमेव च ॥ २१ ॥

I have now safely come to your house from the earth. After having seen Yayāti, the son of Nahuṣa, I have come to seek you.

इन्द्र उवाच— Indra said :

सत्यधर्मेण को राजा प्रजा पालयते सदा ।

सर्वधर्मसमायुक्तः श्रुतवान् ज्ञानवान् गुणी ॥ २२ ॥

Which King, being learned, wise, virtuous and full of righteousness, always protects his subjects truthfully ? On the Earth, which is the King, who knows the Vedas

पृथिव्यामस्ति को राजा वेदज्ञो ब्राह्मणप्रियः ।

ब्रह्मण्यो वेदविच्छूरो यज्वा दाता सुभक्तिमान् ॥ २३ ॥

to whom the brāhmaṇas are dear, who is pious, who is conversant with the Vedas, who is a sacrificer, who is a donor, and who is a great devotee ?

नारद उवाच— Nārada said :

एभिर्गुणैस्तु संयुक्तो नहुषस्यात्मजो बली ।

यस्य सत्येन वीर्येण सर्वे लोकाः प्रतिष्ठिताः ॥ २४ ॥

With these qualities was endowed the powerful son of Nahuṣa, due to whose truthfulness and valour all people were well settled.

भवाद्दशो हि भूर्लोकं ययातिर्नहुषात्मजः ।

भवान् स्वर्गे स चैवास्ति भूतले भूतिवर्धनः ॥ २५ ॥

Yayāti, the son of Nahuṣa, is like you on the Earth. As you are in the heaven, enhancing the prosperity of your subjects, so he is on the Earth enhancing the prosperity of his subjects.

पितुः श्रेष्ठो महाराज ह्यश्वमेधशतं तथा ।

वाजपेयशतं चक्रे ययातिः पृथिवीपतिः ॥ २६ ॥

Oh great King, that King Yayāti superior to his father, performed a hundred horse sacrifices, and also a hundred Vājapeya sacrifices.

दत्तान्यनेकरूपाणि दानानि तेन भक्तितः ।

गवां लक्षसहस्राणि गवां कोटिशतानि च ॥ २७ ॥

Devotedly he gave gifts in many forms like thousands of lakhs and hundreds of crores of cows. In the same way.

कोटिहोमांश्चकाराथ लक्षहोमांस्तथैव च ।

भूमिदानादि दानानि ब्राह्मणेभ्यो ददाच्च यः ॥ २८ ॥

He performed a crore of sacrifices, so also lakhs of sacrifices. He also gave gifts like grants of land to brāhmaṇas.

सर्वं येन स्वरूपं हि धर्मस्य परिपालितम् ।

एवं गुणैः समायुक्तो ययातिर्नहुषात्मजः ॥ २९ ॥

He has protected dharma in its full form. As you are ruling here in the heaven, so Yayāti, son of Nahuṣa, the best King,

वर्षाणां तु सहस्राणि अशीतिर्नृपसत्तमः ।

राज्यं चकार सत्येन यथादिविभवानिह ॥ ३० ॥

Who was endowed with those qualities, truthfully ruled for eighty thousand years.

सुकर्मोवाच— Sukarman said :

एवमाकर्ण्य देवेन्द्रो नारदात् स मुनीश्वरात् ।
समालोच्य स मेधावी सम्भीतो धर्मपालनात् ॥ ३१ ॥

The Lord of gods, having heard like this from the best of sages, reflected and was afraid of his protecting the dharma.

शतयज्ञप्रभावेन नहुषो हि पुरा मम ।
ऐन्द्रं पदं गतो वीरो देवराजोऽभवत् पुरा ॥ ३२ ॥

He thought, “Formerly by the power of hundred sacrifices, the brave Nahuṣa went to, that is, obtained my position of Indra and became the King of gods.

शचीबुद्धिप्रभावेन पदभ्रष्टो व्यजायत ।
तादृशोऽयं महाराजः पितुस्तुल्यपराक्रमः ॥ ३३ ॥

He fell from that as a result of Śachi’s intelligence. This great King who is like his father in valour.

प्राप्स्य तेनात्र सन्देहः पदमैन्द्रं न संशयः ।
येन केनाप्युपायेन तं भूपं दिवमानये ॥ ३४ ॥

Will undoubtedly reach Indra’s position. There is no doubt about it. With this or that means, by hook or crook, I shall bring the King to heaven”.

इत्येवं चिन्तयामास तस्माद्धीतः सुरेश्वरः ।
भूपालस्य नृपश्रेष्ठ ययातेः सुमहद्भयात् ॥ ३५ ॥

The Lord of gods, who was afraid of him, thought like this. Then the King of gods, Oh best King, due to the great fear of that King Yayāti, sent his messenger

तमानेतुं ततो दूतं प्रेषयामास देवराट् ।

नहुषस्य विमानं तु सर्वकामसमन्वितम्

॥ ३६ ॥

to bring him to heaven. He sent Nahuṣa's Vimāna endowed with pleasures, and his charioteer Mātali with the Vimāna — Vimāna.

सारथिं मातलिं नाम विमानेन समन्वितम् ।

गतो हि मातलिस्तत्र यत्रास्ते नहुषात्मजः

॥ ३७ ॥

Mātali who was sent by the Lord of gods to bring the very intelligent Yayāti went, there where Yayāti, Nahuṣa's son, stayed.

प्रहितः सुरराजेन समानेतुं महामतिम् ।

सभायां वर्तमानस्तु यथा इन्द्रः प्रशोभते

॥ ३८ ॥

As Indra, shines in his assembly, in the same way Yayāti, the religious minded King, shone in his own assembly.

तथा ययातिर्धर्मात्मा स्वसभायां विराजते ।

तमुवाच महात्मानं राजानं सत्यभूषणम्

॥ ३९ ॥

The charioteer of the King of gods, said to that magnanimous King, whose ornament was truth.

सारथिर्देवराजस्य शृणु राजन् वचो मम ।

प्रहितो देवराजेन सकाशं तव सांप्रतम्

॥ ४० ॥

Oh King, listen to my words. I have now been sent to you by the King of gods. Do, with a good, that is, devoted mind, all that the King of gods tells.

यद् ब्रूते देवराजस्तु तत्सर्वं सुमनाः कुरु ।

आगन्तव्यं त्वया देव ऐन्द्रं लोकं हि नान्यथा

॥ ४१ ॥

Oh Lord, You should come to Indra's world; do not do otherwise, after having entrusted your kingdom.

पुत्रे राज्यं विसृज्यैव कृत्वा चान्तेष्टिमुत्तमाम् ।

इलो राजा महातेजा वसते नहुषात्मज

॥ ४२ ॥

To your son, and after having performed the best and the last sacrifice in your life. Oh son of Nahuṣa, the very lustrous King lives there.

पुरूरवा महावीर्यो विप्रचित्तिर्महामनाः ।

शिबिर्वसति तत्रैव मनुरिक्ष्वाकुभूपतिः

॥ ४३ ॥

Purūravās, of a great power, the noble minded Vipraciti also lives there. Śibi lives there. Manu, the King of Ikṣvāku, the

सगरो नाम मेधावी नहुषश्च पिता तव ।

ऋ(कृ)तवीर्यः कृतज्ञश्च शन्तनुश्च महामनाः

॥ ४४ ॥

intelligent King Sagara and your father Nahuṣa live there. The grateful Ṛtavīrya and the noble Śantanu

भरतो युवनाश्वश्च कार्तवीर्यो नरेश्वरः ।

यज्ञानाहत्य बहुधा मोदन्ते दिवि भूभूतः

॥ ४५ ॥

and Bharata, Yuvanāśva and also King Kārtavīrya — all these kings, after having offered various sacrifices are rejoicing in heaven.

अन्ये चैव तु राजानो यज्ञकर्मसु तत्पराः ।

सर्वे ते दिवि चेन्द्रेण मोदंते स्वेन कर्मणा

॥ ४६ ॥

Many other kings also, very much devoted to the performance of sacrifices, are all rejoicing as a result of their meritorious acts in heaven with Indra;

त्वं पुनः सर्वधर्मज्ञः सर्वधर्मेषु संस्थितः ।

शक्रेण सह मोदस्व स्वर्गलोके महीयते

॥ ४७ ॥

And you again know all the dharma and are well established in dharma. Therefore, Oh King, rejoice with Śakra — that is — Indra in heaven.

ययातिरुवाच— Yayāti said :

किं मया तत्कृतं कर्म येन मय्यर्थिता तव ।

इन्द्रस्य देवराजस्य तत्सर्वं मे वदस्व च ॥ ४८ ॥

What deeds have I done due to which this request made to me by you and by Indra, the lord of gods ? Tell me all that.

मातलिरुवाच— Mātali said :

यदशीतिसहस्राणि वर्षाणां हि त्वया नृप ।

दानपुण्यादिकं कर्म यज्ञैस्तु परिसाधितम् ॥ ४९ ॥

Since, Oh King, You performed meritorious acts like giving gifts, and performed sarifices for eighty thousand years, therefore due to that is, as a result of your deeds,

दिवं गच्छ महाराज कर्मणा स्वेन भूपते ।

सखित्वं देवराजेन कुरु गच्छ सुरालयम् ॥ ५० ॥

go to heaven, Oh Lord of the earth. Make friendship with the Lord of gods. Go to abode of gods — heaven.

पञ्चात्मकं शरीरं च भूमौ त्यज महामते ।

दिव्यरूपं समास्थाय भुङ्क्व भोगान् मनोनुगान् ॥ ५१ ॥

Oh You intelligent one, leave your body, having the five elements as its constituents, on the Earth; and taking up a divine form, enjoy pleasures — after your heart, as you like.

यथा यथा कृता भूमौ यज्ञा दानं तपश्च ते ।

तथा तथा स्वर्गभोगाः प्रार्थयन्ते नरेश्वर ॥ ५२ ॥

Oh Lord of men, pleasures in heaven solicit — that is — wait for, you in accordance with the sacrifices which are performed by you, or gifts which are given by you or penance which is practised by you, on the Earth.

ययातिरुवाच— Yayāti said :

येन कायेन सिध्येत सुकृतं दुष्कृतं भुवि ।

मातले तत्कथं त्यक्त्वा गच्छेद्भोक्तुमुपार्जितम् ॥ ५३ ॥

Oh Mātali, how should one go to the world obtained according to one's deeds by leaving the body with which good or bad deeds would be accomplished on the Earth ?

मातलिरुवाच— Mātali said :

यत्रैवोपार्जितं कायं पञ्चात्मकमिदं नृप ।

तत्तत्रैव परित्यज्य दिव्ये नैव व्रजन्ति तम् ॥ ५४ ॥

Oh King, men go to him to divine deeds after leaving the body there that is — on the earth only, where they have obtained this body of the nature of five elements.

इतरे मानवाः सर्वे पापपुण्यप्रसाधकाः ।

तेऽपि कायं परित्यज्य अध ऊर्ध्वं व्रजन्ति वै ॥ ५५ ॥

All other men also, who obtain merit or demerit, go down — that is — to the hell or up — that is — to the heaven, after leaving the body here.

ययातिरुवाच— Yayāti said :

पञ्चात्मकेन कायेन सुकृतं दुष्कृतं नराः ।

उत्पाद्यैव प्रयान्त्येव अध ऊर्ध्वं तु मातुले ॥ ५६ ॥

Oh Mātali, having produced merit or demerit with the body of the nature of the five elements, all other men do go up or down.

को विशेषो हि धर्मज्ञ भूमौ कायं परित्यजेत् ।

पापपुण्यप्रभावाद्धै कायस्य पतनं भवेत्

॥ ५७ ॥

What is the difference due to which one would leave — the body on the Earth, Oh you, who know moral virtue ? How do you say that

दृष्टान्तो दृश्यते सूत प्रत्यक्षं मर्त्यमण्डले ।

विशेषं नैव पश्यामि पापपुण्यस्य चाधिकम्

॥ ५८ ॥

the body would fall as a result of one's sin or religious merit ? In the mortal sphere, Oh charioteer, an example is directly seen. I, therefore, do not see a greater difference between sinful or meritorious deeds.

सत्यधर्मादिकं कर्म येन कायेन मानवः ।

समर्जयति वै मर्त्यस्तं कस्माद्विप्रसर्जयेत्

॥ ५९ ॥

Why does man, a mortal, leave the body with which he performs deeds like truthful behaviour ?

आत्माकायश्च द्वावेतौ मित्ररूपावुभावपि ।

कायं मित्रं परित्यज्य आत्मा याति सुनिश्चितः

॥ ६० ॥

The soul and the body are both friends of each other. The well-determined soul goes after leaving his friend — the body.

मातलिरुवाच— Mātali said :

सत्यमुक्तं त्वया राजन् कायं त्यक्त्वा प्रयाति सः ।

संबन्धो नास्ति तेनापि समं कायेन चात्मनः

॥ ६१ ॥

Oh King, You have said the truth. He goes after leaving the body. There is then no connection of the soul with that body.

यस्मात्पञ्चत्वरूपोऽयं सन्धिजर्जरितः सदा ।

जरया पीड्यमानस्तु व्याधिभिर्भूषितः सदा

॥ ६२ ॥

Since this body of the nature of the five elements is always worm out in the joints, is troubled

जरादोषैः प्रभग्नोऽसौ अत्र स्थातुं स नेच्छति ।

आकुला व्याकुलो भूत्वा जीवस्त्यक्त्वा प्रयाति सः ॥ ६३ ॥

by old age, and always damaged by diseases, he — that is the soul does not desire to stay here — in it. Being agitated and troubled, the soul leaving it — the body departs.

सत्येन धर्मपुण्यैश्च दानैर्नियमसंयमैः ।

अश्वमेधादिभिर्यज्ञैस्तीर्थैः संयमनैस्तथा ॥ ६४ ॥

Due to truthfulness, acts of religious merits, gifts, religious observance and restraints, sacrifices like the horse-sacrifice, visits to holy places

सुपुण्यैः सुकृतैश्चान्यैर्जरा नैव प्रधार्यते ।

पातकैश्च महाराज द्रवते कायमेव सा ॥ ६५ ॥

and self-control, and also due to good deeds of great religious merit old age is not at all undergone. On the other hand, Oh great King, it attacks the body by means of sins.

ययातिरुवाच— Yayāti said :

कस्माज्जरा समुत्पन्ना कस्मात् कायं प्रपीडयेत् ।

मम विस्तरतस्त्वं च वक्तुमर्हसि सत्तम ॥ ६६ ॥

Oh best one, please tell me in detail, from what old age has sprang up and why it troubles the body.

मातलिरुवाच— Mātali said :

हन्त ते वर्णयिष्यामि जरायाः परिकारणम् ।

यस्माच्चेयं समुद्भूता कायमध्ये नृपोत्तम ॥ ६७ ॥

I shall describe to you the cause of old age, and why it has sprung up in the body, Oh you best King, the body of the

पञ्चभूतात्मकः कायो विषयैः पञ्चभिः श्रितः ।

यदात्मा त्यजते राजन् स कायः परिधक्ष्यते

॥ ६८ ॥

nature of the five elements, is resorted to by the five objects of sense. Oh King, when the soul leaves the body, it is the body is burnt.

वह्निना दीप्यमानस्तु सरसो ज्वलते नृप ।

तस्माद्विजायते धूमो धूमान्मेघाश्च जज्ञिरे

॥ ६९ ॥

Oh King, when blazing with fire the body burns along with the fluids. From it smoke is produced and fluid is

मेघादापः प्रवर्तन्ते अद्भ्यः पृथ्वी प्रकल्पते ।

जलमायाति साध्वी सा यथा नारी रजस्वला

॥ ७० ॥

produced from odour, Oh best King. From the fluid food is produced and semen

तस्मात् प्रजायते गन्धो गन्धाद्रसो नृपोत्तम ।

रसात् प्रभवते चान्नमन्नाच्छुक्रं न संशयः

॥ ७१ ॥

is produced from food. There is no doubt about this. From semen, body is produced and body is surely ugly.

शुक्राद्विजायते कायः कुरूपः काय एव च ।

यथा पृथ्वी सृजेद्गन्धान् रसैश्चरति भूतले

॥ ७२ ॥

As the earth element would produce odour and it moves on the earth through fluids, similarly the body would always move.

तथा कामश्चरेन्नित्यं रसाधारो हि सर्वशः ।

गन्धश्च जायते तस्माद्गन्धाद्रसो भवेत् पुनः

॥ ७३ ॥

It is everywhere the substratum of fluids. From it odour is produced. And again fluid would be produced from odour.

तस्माज्जङ्गे महावह्निर्दृष्टान्तं पश्य भूपते ।

यथा काष्ठाद्भवेद्वह्निः पुनः काष्ठं प्रकाशयेत् ॥ ७४ ॥

From it is produced great fire, Oh King, mark the analogy. As fire is produced from wood and would illumine wood, in the same way in the body fire is produced from fluid.

कायमध्ये रसादग्निस्तद्वदेव प्रजायते ।

तत्र सञ्चरते नित्यं कायं पुष्णाति भूपते ॥ ७५ ॥

It moves there in the body and Oh King, it always nourishes the body. As long as there is preponderance of fluid in the body, the soul is tranquil.

यावद्रसस्य चाधिक्यं तावज्जीवः प्रशान्तिमान् ।

चरित्वा तादृशं वह्निः क्षुधारूपेण वर्तते ॥ ७६ ॥

Fire moving in the body like that remains in the form of hunger. Being sharp, it desires food with water, Oh King, it receives the gift food and water also.

अन्नमिच्छत्यसौ तीव्रः पयसा च समन्वितम् ।

प्रदानं लभते चान्नमुदकं चापि भूपते ॥ ७७ ॥

The fire consumes blood and semen also like that; there is no doubt about it.

शोणितं चरते वह्निस्तद्वद्वीर्यं न संशयः ।

यक्ष्मरोगो भवेत् तस्मात् सर्वकायप्रणाशकः ॥ ७८ ॥

Due to that there would be consumption destroying the entire body.

रसाधिक्यं भवेद्राजन्नथ वह्निः प्रशाम्यति ।

रसेन पीड्यमानस्तु ज्वररूपोऽभिजायते ॥ ७९ ॥

Oh King, when there would be preponderance of fluid, the fire is put down. Being troubled by the fluid, it is produced in the form of fever.

ग्रीवा पृष्ठं कटिं पायु सर्वास्वेव तु सन्धिषु ।

आरुध्य तिष्ठते वह्निः काये वह्निः प्रवर्तते ॥ ८० ॥

The fire having arrested the neck, the back and waist, the arms remaining in all the joints. Thus the fire moves on in the body.

तस्याऽधिक्यं चरेन्नित्यं कायं पुष्णाति सर्वतः ।

रसस्तु बन्धमायाति बलरूपो भवेत् तदा ॥ ८१ ॥

Its preponderance always continues to exist and nourishes the body on all sides. When the fluid is restrained it then becomes powerful.

अतिरिक्तो बलेनैव वीर्यान्मर्माणि चालयेत् ।

तेनैव जायते कामः शल्यरूपो भवेन्नृप ॥ ८२ ॥

Being excessive due to power, it would move the vital parts of the body through the semen. Due to that lust is produced, and, Oh King, it would

स कामाग्निः समाख्यातो बलनाशकरो नृप ।

मैथुनस्य प्रसंगेन विनाशत्वं कलेवरे ॥ ८३ ॥

become, that is, becomes of the nature of a dart. Oh King, it is called the fire of lust, which destroys strength.

नारीश्च संश्रयेत् प्राणी पीडितः कामवह्निना ।

मैथुनस्य प्रसंगेन मूर्च्छितः कामकर्षितः ॥ ८४ ॥

Due to addiction to coitus destruction takes place in the body. A being oppressed by the fire of lust would resort to a female.

तेजोहीनो भवेत् कायो बलहानिश्च जायते ।

बलहीनो यदा स्याद्वै दुर्बलो वह्निनेरितः ॥ ८५ ॥

Due to addiction to sexual intercourse, the body which is made violent and emaciated by lust, would become void of lusture,

स वह्निः प्रचरेत् काये शोणितं शुक्रमेव च ।

शुक्रशोणितयोर्नाशाच्छून्यदेहोऽभिजायते ॥ ८६ ॥

and there is a loss of strength in the body. The weak body becomes more weak when urged on by fire.

अतीव जायते वायुः प्रचण्डो दारुणाकृतिः ।

विवर्णो दुःखसन्तप्तः शून्यबुद्धिस्ततो भवेत् ॥ ८७ ॥

That fire would consume blood and semen in the body. Duck the consumption of semen and blood, the body becomes dispirited.

दृष्टा श्रुता नु या नारी तच्चित्तो भ्रमते सदा ।

तृप्तिर्न जायते काये लोलुपे चित्तवर्त्मनि ॥ ८८ ॥

A violent wind of a terrible form is produced. Then he would be pale, tormented with grief and of a vacant mind.

विरूपश्च सुरूपश्च ध्यानान्मध्ये प्रजायते ।

बलहीनो यदा कामी मांसशोणितसंक्षयात् ॥ ८९ ॥

Having in his mind, the person, he moves, that woman whom he has seen or about whom he has heard.

पलितं जायते कायेनाशिते कामवह्निना ।

तस्मात् सञ्जायते कामी वृद्धो भूत्वा दिने दिने ॥ ९० ॥

When the course of the mind is greedy, there is no satisfaction in the body. When the lustful man, ugly or handsome becomes weak due to brooding

सुरते चिन्तते नारी यथा वार्द्धुषिको नरः ।

तथा तथा भवेद्भानिस्तेजसोऽस्य नरेश्वर ॥ ९१ ॥

and the loss of flesh and blood, there appears old age in the body becomes older and older day by day. As a user thinks of money, so he thinks of a woman in coitus; so also,

तस्मात् प्रजायते कायो नाशरूपं स मृच्छति ।

अग्निः प्रजायते भूयो जरारूपो न संशयः ॥ ९२ ॥

Oh Lord of men, there is a loss of his lusture. From that a body is produced and he perishes. Then undoubtedly

प्राणिनां क्षयरूपेण ज्वरो भवति दारुणः ।

स्थावरा जंगमाः सर्वे ज्वरेण परिपीडिताः ॥ ९३ ॥

fire in the form of old age is again produced. Then there is terrible fever in the form of consumption of all beings.

एवमुक्तो महाराजो मातलिं वाक्यमब्रवीत् ॥ ९५ ॥

All the immobiles and mobiles being tormented by fever and by many other troubles, perish. All this I have told you; What else should I tell.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने मातापितृतीर्थकथने

चतुःषष्टितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under Vena Upākhyāna the sixty fourth adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ पञ्चषष्टितमोऽध्यायः – Adyāya 65

Ślokas 1 to 9

ययातिरुवाच— Yayāti said :

धर्मस्य रक्षकः कायो मातले चात्मना सह ।

नाकमेष न प्रयाति तन्मे त्वं कारणं वद ॥ १ ॥

Oh Mātali, tell me the reason, why this body, the protector of Dharma, does not go to heaven with the soul.

मातलिरुवाच— Mātali said :

पञ्चानामपि भूतानां संगतिर्नास्ति भूपते ।

आत्मना सह वर्तन्ते संगत्या नैव पञ्च ते ॥ २ ॥

The five elements do not go together with the soul; in the company of the soul, Oh King.

सर्वेषां तत्र संघातः कायग्रामे प्रवर्तते ।

जरया पीडिताः सर्वे स्वं स्वं स्थानं प्रयान्ति ते ॥ ३ ॥

All of them come together in the village of the body. All of them, afflicted by old age, go to their respective abodes.

यथा रसाधिका पृथ्वी महाराज प्रकल्पिता ।

रसैः क्लिन्ना ततः पृथ्वी मृदुत्वं याति भूपते ॥ ४ ॥

Since the earth is created with a preponderance of fluid, it being wet due to the fluids becomes soft, Oh King.

भिद्यते पिपीलिकाभिर्भूषिकाभिस्तथैव च ।

छिद्राण्येव प्रजायन्ते वल्मीकाश्च महोदराः ॥ ५ ॥

It is pierced by ants and rats. Holes are formed into it and also ant hills with large interiors.

तद्वत्काये प्रजायन्ते गण्डमालाविचर्चिकाः ।

कृमिभिर्भिद्यमानश्च काय एष नरोत्तम

॥ ६ ॥

In the same way inflammation of the glands of the neck and itch are produced in the body. Oh best of men, this body is also cleft by worms.

गुल्मास्तत्र प्रजायन्ते सद्यः पीडाकरास्तदा ।

एभिर्दोषैः समायुक्तः कायोऽयं नहुषात्मजः ।

कथं प्राणसमायोगादिवं याति नरेश्वर

॥ ७ ॥

Enlargements of parts like the speech, instantly troubling, are also produced in it. Oh son of Nahuṣa, this body is full of such defects. How will it go to heaven with the life;

काये पार्थिवभागोऽयं समानार्थं प्रतिष्ठितः ।

न कायः स्वर्गमायाति यथा पृथ्वी तथा स्थितः

॥ ८ ॥

Oh Lord of men ? The earthly part is settled in the body for the vital air essential to digestion.

एतत् ते सर्वमाख्यातं दोषौघैः पार्थिवस्य यः

॥ ९ ॥

The body does not come — that is — go to heaven. It remains here as the Earth does. I have told you all this along with a heap of earthy blemishes.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने मातापितृतीर्थकथने

पञ्चषष्ठितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under Vena Upākhyāna the sixty fifth adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



अथ षट्षष्टितमोऽध्यायः - Adyāya 66

Ślokas 1 to 225

ययातिरुवाच— Yayāti said :

पापात्पतति कायोऽयं धर्माच्च शृणु मातले ।

विशेषं न च पश्यामि पुण्यस्यापि महीतले

॥ १ ॥

Oh Mātali, listen, we see that the body falls due to sin and also due to religious merit. On the earth, I do not see what difference religious merit makes.

पुनः प्रजायते कायो यथा हि पतनं पुरा ।

कथमुत्पद्यते देहस्तन्मे विस्तरतो वद

॥ २ ॥

The body is produced again. Just as it fell before. Tell me in detail how the body is produced.

मातलिरुवाच— Mātali said :

अथ नारकिणां पुंसामधमदिव केवलात् ।

क्षणमात्रेण भूतेभ्यः शरीरमुपजायते

॥ ३ ॥

In the case of the hellish beings, just in a moment, the hellish body is produced from the five elements due to impious acts only.

तद्वद्धर्मेण चैकेन देवानामौपपादिकम् ।

सद्यः प्रजायते दिव्यं शरीरं भूतसारतः

॥ ४ ॥

In the same way, due to religious merit, a divine body in the manner of that of the gods is instant by produced from the essences of the elements.

कर्मणा व्यतिमिश्रेण यच्छरीरं महात्मनाम् ।

तद्रूपपरिणामेन विज्ञेयं हि चतुर्विधम्

॥ ५ ॥

That body of the magnimous ones, which is produced due to the mixture of the fruits of deeds should be known to be of four kinds according to the transformation of deeds.

उद्भिज्जाः स्थावरा ज्ञेयास्तृणगुल्मादिरूपिणः ।

कृमिकीटपतंगाद्याः स्वेदजानामदेहिनः

॥ ६ ॥

The immobile ones in the form of grass and bushes should be known as the ones born by sprouting up. Worms, insects, and moths should be known to be born from the sweat of living beings.

अण्डजाः पक्षिणः सर्वे सर्पा नक्राश्च भूपते ।

जरायुजाश्च विज्ञेया मानुषाश्च चतुष्पदाः

॥ ७ ॥

Oh King, all birds, serpents and crocodiles are viviparous. When the Earth is cooked by heat, it is moistured by water and is scattered by wind into loose particles.

तत्र सिक्ता जलैर्भूमिर्भित्ते उष्मविपाचिता ।

वायुना धम्यमाना च क्षेत्रे बीजं प्रपद्यते

॥ ८ ॥

Then the seed approaches the soil in such a way that the seeds that are sown and are watered, become soft and attain the state of roots.

यथा उत्तानि बीजानि संसिक्तान्यम्भसा पुनः ।

उपगम्य मूदत्वं च मूलभावं ब्रजन्ति च

॥ ९ ॥

From the root, there is the rise of a shoot. From a shoot a leaf springs up. From a leaf, a hallow stock comes up.

तन्मूलादंकुरोत्पत्तिरंकुरात्पर्णसम्भवः ।

पर्णान्नलं ततः काण्डं काण्डाच्च प्रभवः पुनः

॥ १० ॥

from that a stem comes up; and from that the prabhava – power.

प्रभवाच्च भवेत्क्षीरं क्षीरात्तन्दुलसम्भवः ।

तन्दुलाच्च ततः पक्वा भवन्त्योषधयस्तथा ॥ ११ ॥

From it would be produced Kshīra the sap and from the sap there is the rise of Tandula – the gram;

यवाद्याः शालिपर्यन्ताः श्रेष्ठाः सप्तदश स्मृताः ।

ओषध्यः फलसाराढ्याः शेषाः क्षुद्राः प्रकीर्तिताः ॥ १२ ॥

from gram comes up the ripened Auṣadhaḥ – herbs. They are said to be seventeen – the best ones – beginning with barely and ending with rice.

एतालूनामर्दिताश्च मुनिभिः पूर्वसंस्कृताः ।

शूर्पोलूखलपात्राद्यैः स्थालिकोदकवह्निभिः ॥ १३ ॥

The herbs are rich with the wealth of fruits. The remaining ones are said to be trifling. These were first censed.

षड्विधा हि स्वभेदेन परिणामं व्रजन्ति ताः ।

अन्योन्यरससंयोगादनेकस्वादतां गताः ॥ १४ ॥

and cut and crushed by the sages with winnowing baskets; mortars and other vessels. With the water in a pan and fire, they, which have six varieties,

भक्ष्यं भोज्यं पेयलेह्यं चोष्यं खाद्यं च भूपते ।

तासां भेदाः षडंगाश्च मधुराद्याश्च षड्गुणाः ॥ १५ ॥

undergo alteration, have many tastes due to the combinations of their respective tastes.

तदन्नं पिण्डकवलैर्ग्रासैर्भुक्तं च देहिभिः ।

अन्नमूलाशये सर्वप्राणान् स्थापयति क्रमात् ॥ १६ ॥

Oh King, they have six varieties like that which is consumed, eaten, drunk, licked, sucked and bitten and eaten. They have six

tastes like the sweet taste etc. That food which is eaten by living beings through that is, in the form of balls and mouthfuls, settles all the vital airs in the stomach one by one.

अपक्वं भुक्तमाहारं स वायुः कुरुते द्विधा ।

संप्रविश्यान्नमध्ये च पक्वं कृत्वा पृथग्गुणम् ॥ १७ ॥

That vital airs divides into two the food that is consumed but not digested. Having got into the food and having separated the digested food.

अग्रेरूर्ध्वं जलं स्थाप्य तदन्नं च जलोपरि ।

जलस्याधः स्वयं प्राणः स्थित्वाग्निं धमते शनैः ॥ १८ ॥

into — that is — having created in it — various properties, having put water above fire and that food above the water, that vital air Prāṇa itself remains below the water and slowly blows the fire.

वायुना धम्यमानोऽग्निरत्युष्णं कुरुते जलम् ।

तदन्नमुष्णयोगेन समन्तात् पच्यते पुनः ॥ १९ ॥

The fire being blown by the wind makes the water very hot. That food again, due to the contact of heat, is digested wholly.

द्विधा भवति तत्पक्वं पृथक्किट्टं पृथग्रसः ।

मलैर्द्वादशभिः किट्टं भिन्नं देहाद्बहिर्ब्रजेत् ॥ २० ॥

That food which is digested, becomes divided into two — the secretion is separated, and the liquid is separated. The useless divided into 12 kinds of impurity would go, that is, goes out of the body.

कर्णाक्षिनासिकाजिह्वादन्तोष्ठप्रजनं सदा ।

मलान् स्रवेदथ स्वेदो विण्मूत्रं द्वादश स्मृताः ॥ २१ ॥

The outlets are ears, eyes, nose, tongue, teeth, lips, organ of generation, anus. These would pour out impurities like perspiration, faeces, urine. They are said to be twelve.

हृत्पद्मे प्रतिबद्धाश्च सर्वनाड्यः समन्ततः ।

तासां मुखेषु तं सूक्ष्मं प्राणः स्थापयते रसम् ॥ २२ ॥

In the lotus of the heart, all round, the arteries are confined.
The vital air Prāṇa places that subtle liquid into their openings

रसेन तेन ता नाडीः प्राणः पूरयते पुनः ।

सन्तर्पयन्ति ता नाड्यः पूर्णा देहं समन्ततः ॥ २३ ॥

and then that Prāṇa fills those arteries with that liquid. Those
arteries wholly furnish that liquid to the body.

ततः स नाडीमध्यस्थः शारीरिणोष्मणा रसः ।

पच्यते पच्यमानश्च भवेत् पाकद्वयं पुनः ॥ २४ ॥

Then that remaining liquid in the arteries is digested by the
heat of the body. It is digested in two ways.

त्वग्मांसास्थिमज्जामेदोरुधिरं च प्रजायते ।

रक्ताल्लोमानि मांसं च केशाः स्नायुश्च मांसतः ॥ २५ ॥

Skin, flesh, bones, marrow, fat, blood are produced. Hair and
sinews are produced from flesh.

स्नायोर्मज्जा तथाऽस्थीनि वसामज्जास्थिसम्भवा ।

मज्जाकारेण वैकल्यं शुक्रं च प्रसवात्मकम् ॥ २६ ॥

From the sinews are produced marrow and bones. Marrow of
the flesh is due to bones. The healthy semen, of the nature of
procreation is due to the strength of the marrow.

इति द्वादश शान्तस्य परिणामाः प्रकीर्तिताः ।

शुक्रं तस्य परिणामः शुक्रादेहस्य सम्भवः ॥ २७ ॥

These twelve are said to be the transformations of – that is
brought about by the satisfied one. Semen is its transformation and
the body is born from semen.

ऋतुकाले यदा शुक्रं निर्दोषं योनिसंस्थितम् ।

तदा तद्वायुसंसृष्टं स्त्रीरक्तेनैकतां ब्रजेत्

॥ २८ ॥

When at the time favourable for conception defectless semen remains in the womb of a woman, it, sent forth by that vital air,

विसर्गकाले शुक्रस्य जीवः कारणसंयुतः ।

नित्यं प्रविशते योनिं कर्मभिः स्वैर्नियन्त्रितः

॥ २९ ॥

becomes one - i.e. united - with the blood of the woman. At the time of emission of semen, the soul, United with the organs of sense and always being controlled by his own acts, enters the womb.

शुक्रस्य सह रक्तस्य एकाहात् कललं भवेत् ।

पञ्चरात्रेण कलले बुद्बुदत्वं ततो भवेत्

॥ ३० ॥

The semen with the blood of the women would be turned into a foetus in a day. Then within five nights bubbles would be formed in the foetus.

मांसत्वं मासमात्रेण पञ्चधा जायते पुनः ।

ग्रीवा शिरश्च स्कन्धश्च पृष्ठवंशस्तथोदरम्

॥ ३१ ॥

It takes the form of flesh in the five forms; neck, head, shoulders, spine, and belly; so also hands and feet,

पाणीपादौ तथा पाश्वर्ौ कटिर्गात्रं तथैव च ।

मासद्वयेन पर्वाणि क्रमशः सम्भवन्ति च

॥ ३२ ॥

the two sides, waist and the other parts of the body; the limbs are produced one by one within two months.

त्रिभिर्मासैः प्रजायन्ते शतशोऽकुरसन्धयः ।

मासैश्चतुर्भिर्जायन्ते अंगुल्यादि यथाक्रमम्

॥ ३३ ॥

After three months, hundreds of sharp joints are produced, that is, formed. Fingers etc. are produced — are formed one by one in four months.

मुखं नासा च कर्णौ च मासैर्जायन्ति पञ्चभिः ।
दन्तपंक्तिस्तथा जिह्वा जायते तु नखाः पुनः ॥ ३४ ॥

After five months, mouth, nose, ears are produced. Within six months, row of teeth,

कर्णयोश्च भवेच्छिद्रं षणमासाभ्यन्तरे पुनः ।
पायुर्मेढ्रमुपस्थं च शिश्वश्चाप्युपजायते ॥ ३५ ॥

so also tongue and nails are formed; so also cavities in the ears are formed. so also are formed anus, penis, organs of generation and the male organ of generation.

सन्धयो ये च गात्रेषु मासैर्जायन्ति सप्तभिः ।
अंगप्रत्यंगसंपूर्णं शिरः केशसमन्वितम् ॥ ३६ ॥

The joints which are present in the limbs, are formed within seven months.

विभक्तावयवस्पष्टं पुनर्मासाष्टमे भवेत् ।
पञ्चात्मकसमायुक्तः परिपक्वः स तिष्ठति ॥ ३७ ॥

In the eighth month, the head with the entire body with limbs and with each limb clearly separated is formed. He is complete and endowed with the five.

मातुराहारवीर्येण षड्विधेन रसेन च ।
नाभिसूत्रनिबद्धेन वर्धते स दिने दिने ॥ ३८ ॥

Due to the power of the food of that is eaten by the mother and by the tastes of six kinds, fixed in the Umbilical cord it, that is, the foetus grows day by day.

ततः स्मृतिं लभेज्जीवः संपूर्णेऽस्मिञ्छरीरके ।

सुखं दुःखं विजानाति निद्रां स्वप्नं पुराकृतम् ॥ ३९ ॥

Then the soul would have recollection in this entire body — that is, when the entire body is formed. He is conscious of former happiness and non happiness and sleep and dream seen before.

मृतश्चाहं पुनर्जातो जातश्चाहं पुनर्मृतः ।

नानायोनिसहस्राणि मया दृष्टान्यनेकधा ॥ ४० ॥

I, who was dead, am born again, I, who was born, died. I saw, that was born in many existences in many ways.

अधुना जातमात्रोऽहं प्राप्तसंस्कार एव च ।

ततः श्रेयः करिष्यामि येन गर्भे न सम्भवः ॥ ४१ ॥

Now I am just born, and have received — that is — undergone sacraments. I shall hereafter perform righteous deeds, by which I shall not be born, that is conceived in the womb.

गर्भस्थश्चिन्तयत्येवमहं गर्भाद्विनिःसृतः ।

अध्येष्यामि परं ज्ञानं संसारविनिवर्तकम् ॥ ४२ ॥

While remaining in the womb, he just thinks After I come out from the womb — after I am born — I shall study highest knowledge that would cause the cessation of the worldly existence”.

अवश्यं गर्भदुःखेन महता परिपीडितः ।

जीवः कर्मवशादास्ते मोक्षोपायं विचिन्तयेत् ॥ ४३ ॥

The soul, certainly very much troubled by the great affliction in the womb, lives there and would think of the means of salvation.

यथा गिरिवराक्रान्तः कश्चिद्दुःखेन तिष्ठति ।

तथा जरायुणा देही दुःखं तिष्ठति दुःखितः ॥ ४४ ॥

As one who has gone over an excellent — that is — high mountains, stays there unhappily, in the same way, the soul afflicted by the outer skin of the embryo,

पतितः सागरे यद्बहुःखमास्ते समाकुलः ।

गर्भोदकेन सिक्तांगस्तथाऽऽस्ते व्याकुलात्मकः ॥ ४५ ॥

remaining in the womb with the body wet with the fluid in the womb.

लोहकुंभे यथा न्यस्तः पच्यते कश्चिदग्निना ।

गर्भकुंभे तथाऽऽक्षिप्तः पच्यते जठराग्निना ॥ ४६ ॥

As some one, being put into an iron vessel of womb is baked by the digestive fire in the stomach.

सूचीभिरग्निवर्णाभिर्भिन्नगात्रो निरन्तरम् ।

यद्दुःखं जायते तस्य तद्रर्मेऽष्टगुणं भवेत् ॥ ४७ ॥

Its parts are continuously pierced by needles resembling the colour of fire.

गर्भवासात्परं वासं कष्टं नैवास्ति कुत्रचित् ।

देहिनां दुःखमतुलं सुघोरमपि संकटम् ॥ ४८ ॥

The pain he suffers would be eight fold in the womb. There is no other abode any where else like the one in the womb. The souls have immense suffering and a very fierce danger.

इत्येतद्गर्भदुःखं हि प्राणिनां परिकीर्तितम् ।

चरस्थिराणां सर्वेषामात्मगर्भानुरूपतः ॥ ४९ ॥

Thus is narrated the suffering in the womb of — that is — experienced by all beings — mobile and immobile — according to the wombs.

गर्भात्कोटिगुणा पीडा योनियन्त्रनिपीडनात् ।

सम्मूर्च्छितस्य जायेत जायमानस्य देहिनः

॥ ५० ॥

The bewildered soul that is being born has to suffer a crore fold more pain due to being pressed by the thong of the womb than he has experienced in the womb.

इक्षुवत्पीड्यमानस्य पापमुद्गरपेषणात् ।

गर्भान्निष्क्रममाणस्य प्रबलैः सूतिवायुभिः

॥ ५१ ॥

Very great affliction takes place in the case of the soul, coming out of the womb and being squeezed like a sugar-cane due to being pounded by destructive, hammers,

जायते सुमहद्दुःखं परित्राणं न विन्दति ।

यन्त्रेण पीड्यमानाः स्युर्निःसाराश्च यथेक्षवः

॥ ५२ ॥

and by means of air of delivery. He does not get any protection. As the Sugar-canes being pressed by the machine become sapless, in the same way the body remaining in the womb is caused to fall by the pressure of the thong.

तथा शरीरं योनिस्थं पात्यते यन्त्रपीडनात् ।

अस्थिमद्वर्तुलाकारं स्रायुबन्धनवेष्टितम्

॥ ५३ ॥

It has limbs. It is of a round shape, it is tied by the bonds of sinews.

रक्तमांसवसालिसं विण्मूत्रद्रव्यभाजनम् ।

केशलोमनखच्छत्रं रोगायतनमुत्तमम्

॥ ५४ ॥

It is smeared with blood, flesh and marrow; and is the receptacle of substances like excrement and urine.

वदनैकमहाद्वारं गवाक्षाष्टकभूषितम् ।

ओष्ठद्वयकपाटं तु दन्तजिह्वागलान्वितम्

॥ ५५ ॥

It is covered with hair, down and nails, and it is the principal abode of diseases. It has one gate of the mouth and is adorned with eight windows.

नाडीस्वेदप्रवाहं च कफपित्तपरिप्लुतम् ।

जराशोकसमाविष्टं कालवक्त्रानले स्थितम्

॥ ५६ ॥

It has the two doors of the two lips, and is possessed of teeth, tongue, and throat. It has the arteries and the stream of perspiration and is overwhelmed with phlegm and bile; It is approached by old age and grief.

कामक्रोधसमाक्रान्तं श्वसनैश्चोपमर्दितम् ।

भोगतृष्णातुरं गूढं रागद्वेषवशानुगम्

॥ ५७ ॥

It remains in the fire in the mouth of Death. It is overcome with lust and anger, and is pressed by winds, it is effected by desire of enjoyments.

सवर्णितांगप्रत्यंगं जरायुपरिवेष्टितम् ।

संकटेनाविविक्तेन योनिमार्गेण निर्गतम्

॥ ५८ ॥

It is hidden; it is under the sway of attachment and hatred. Every limb, big and small, has a complexion; it is covered by the outer skin of the embryo. It comes out through the lonely and narrow passage of the womb.

विण्मूत्ररक्तसिक्तांगं षट्कौशिकसमुद्भवम् ।

अस्थिपञ्जरसंघातं ज्ञेयमस्मिन् कलेवरे

॥ ५९ ॥

It is moistened with excretion, urine and blood; it is due to the six kinds of marrow. It should be known that there is collection of the bones in the skeleton numbering

शतत्रयं शताधिकं पञ्चपेक्षीशतानि च ।

सार्धाभिस्तिसृभिश्छन्नं समन्ताद्रोमकोटिभिः

॥ ६० ॥

three hundred and a hundred more — that is four hundred.
There are five hundred muscles.

शरीरं स्थूलसूक्ष्माभिर्दृश्याद्दृश्याभिरन्ततः ।

एताभिर्मांसनाडीभिः कोटिभिस्तत्समन्वितम् ॥ ६१ ॥

It is all around covered with small soft hair numbering three crores and half. The body is full of crores of these gross, subtle, visible, invisible, fleshy tubular organs, from within.

प्रस्वेदमशुचिं ताभिरन्तरस्थं च तेन हि ।

द्वात्रिंशदशनाः प्रोक्ता विंशतिश्च नखाः स्मृताः ॥ ६२ ॥

There is perspiration and due to those it is eternally impure.
The teeth were said to be thirty two in number, and the nails are said to be twenty.

पित्तस्य कुडवं ज्ञेयं कफस्यार्धाढकं तथा ।

वसायाश्चपलाः पञ्च तदर्धं फलकस्य च ॥ ६३ ॥

It should be known that the quantity of bile in the body is one Kuṇḍava; in the same way the quantity of Phlegm is half an Āḍhaka.

पञ्चार्बुदपला ज्ञेयाः पलानि दश मेदसः ।

पलत्रयं महारक्तं मज्जारक्ताच्चतुर्गुणा ॥ ६४ ॥

The quantity of marrow is five palas; and the buttocks are half of it. The lump of flesh is five palas, fat in ten palas thick blood is three palas.

शुक्रार्धकुडवं ज्ञेयं तदर्धं देहिनां बलम् ।

मांसस्य चैकं पिण्डेन पलसाहस्रमुच्यते ॥ ६५ ॥

The quantity of marrow is four times that of the blood. Semen is half a kuṇḍava; and power of men is half of it. It is said that one thousand palas of flesh exist in a corporeal frame.

रक्तं पलशतं ज्ञेयं विण्मूत्रं चाप्रमाणतः ।

इति देहगृहे राजन् वासः स्यान्नित्यमात्मनः ॥ ६६ ॥

It should be known that the quantity of blood is a hundred Palas. There is no definite measure of the quantity of faeces and urine. Thus, Oh King, there always is the residence of the soul — in the body.

अशुद्धं च विशुद्धस्य कर्मबन्धविनिर्मितम् ।

शुक्रशोणितसंयोगादेहः सञ्जायते क्वचित् ॥ ६७ ॥

The impure body is the residence of the soul, which is produced by the bondage of his deeds. The body is produced.

नित्यं विण्मूत्रसंयुक्तस्तेनायमशुचिः स्मृतः ।

यथा वै विष्टया पूर्णः शुचिः सान्तर्बहिर्घटः ॥ ६८ ॥

Due to the combination of the semen of the male and the blood of the female. It is always United with faeces and urine, and therefore it said to be impure,

शौचेन शोध्यमानोऽपि देहोऽयमशुचिर्भवेत् ।

यं प्राप्यातिपवित्राणां पञ्चगव्यहवींषि च ॥ ६९ ॥

like an externally pure pot full of faeces from within. This body would be impure even though it is cleansed by voiding of excrement.

अशुचित्वं प्रयान्त्याशु देहोऽयमशुचिस्ततः ।

हृद्यान्यप्यन्नपानानि यं प्राप्य सुरभीणि च ॥ ७० ॥

This body is impure because the very pure five products of the cow and offering quickly become impure after reaching it.

अशुचित्वं प्रयान्त्याशु कोऽन्यः स्यादशुचिस्ततः ।

हे जनाः किं न पश्यध्वं यन्निर्याति दिने दिने ॥ ७१ ॥

Agreeable and fragrant food and drinks quickly become impure on reaching it. Which other object is more impure than the body ? Oh men, do you not see that every day the foul-smelling excrement,

देहानुगो मलः पूतिस्तदाधारः कथं शुचिः ।

देहः संशोध्यमानोऽपि पञ्चगव्यकुशांबुभिः

॥ ७२ ॥

the companion of the body, goes out of it ? Then how can its support be pure ? Like a Charcoal being rubbed. the body, though cleansed with the

धृष्यमाण इवांगारो निर्मलत्वं न गच्छति ।

स्रोतांसि यस्य सततं प्रवहन्ति गिरेरिव

॥ ७३ ॥

five products of the cow or with water containing darbhas, never becomes pure.

कफमूत्राद्यमशुचिः स देहः शुध्यते कथम् ।

सर्वाशुचिनिधानस्य शरीरस्य न विद्यते

॥ ७४ ॥

How can that body, from which the streams of the phlegm and urine flow every day, as streams of water from a mountain, be cleansed ?

शुचिरेकप्रदेशोऽपि शुचिर्न स्याद्वृत्तेऽपि वा ।

दिवा वा यदि वा रात्रौ मृत्तोयैः शोध्यते करः

॥ ७५ ॥

There is not a single pan — which is pure in the body, the receptacle of all impurity, except the soul.

तथाऽपि शुचिभाङ् न स्यान्न विरज्यन्ति ते नराः ।

कायोऽयमग्र्यधूपाद्यैर्यत्नेनापि सुसंस्कृतः

॥ ७६ ॥

Even though, the hand is cleansed with clay and water, by day or at night, it can never be pure.

न जहाति स्वभावं हि श्वपुच्छमिव नामितम् ।
तथा जात्यैव कृष्णोर्णा न शुक्ला जातु जायते ॥ ७७ ॥

And yet the men are not free from attachment. Though this body is carefully decorated with excellent incenses etc.

संशोध्यमानापि तथा भवेन्मूर्तिर्न निर्मला ।
जिघ्रन्नपि स्वदुर्गन्धं पश्यन्नपि मलं स्वकम् ॥ ७८ ॥

yet, like the dogs tail that is bent, it does not give up its nature. Wool that is naturally black can never become white; similarly the body, through cleansed does not become pure.

न विरज्यति लोकोऽयं पीडयन्नपि नासिकाम् ।
अहो मोहस्य माहात्म्यं येन व्यामोहितं जगत् ॥ ७९ ॥

This world, smelling its own bad odour and seeing its excrement, does not get detached, though by doing this, a man troubles his nose. Oh ! see the greatness of attachment which has deluded the world ?

जिघ्रन् पश्यन् स्वकान् दोषान् कायस्य न विरज्यते ।
स्वदेहस्य विगन्धेन विरज्येत नयो नरः ॥ ८० ॥

Smelling, seeing his own foul things, a man has not lost interest in the body. What other cause for detachment can be pointed out to a man, who does not become detached by the odour of his body.

विरागकारणं तस्य किमन्यदुपदिश्यते ।
सर्वमेव जगत्पूतं देहमेवाशुचिः परम् ॥ ८१ ॥

The entire world is pure, but the body is highly impure, by the touch of the dirty parts of which even a pure object would become impure.

यन्मलावयवस्पर्शाच्छुचिरप्यशुचिर्भवेत् ।

गन्धलेपापनोदाय शौचं देहस्य कीर्तितम्

॥ ८२ ॥

The cleansing of the body is said to be recommended for removing the application of sandal paste.

द्वयस्यापगमात् पश्चाद्भावशुद्ध्या विशुद्ध्यति ।

गंगातोयेन सर्वेण मृद्भैरैर्गात्रलेपनैः

॥ ८३ ॥

When both the sandal and the dirt are removed, a man becomes pure by the purification of thoughts. This mortal, foul smelling body, impure in thoughts, does not

मर्त्यो दुर्गन्धदेहोऽसौ भावदुष्टो न शुद्ध्यति ।

तीर्थस्नानैस्तपोभिश्च दुष्टात्मा न च शुद्ध्यति

॥ ८४ ॥

become pure with all the water of the Ganges and with besmearing the body with a large quantity of clay. The wicked heart is not purified by baths at holy places and austerities.

स्वमूर्तिः क्षालिता तीर्थे न शुद्धिमधिगच्छति ।

अन्तर्भावप्रदुष्टस्य विशतोऽपि हुताशनम्

॥ ८५ ॥

The body of a man, whose mind is impure, does not become pure even though washed at a holy place or even after entering fire.

न स्वर्गो नापवर्गश्च देहनिर्दहनं परम् ।

भावशुद्धिः परं शौचं प्रमाणं सर्वकर्मसु

॥ ८६ ॥

There is neither heaven for him, nor hell also. The best thing is burning the body. Purification of mind is the greatest – purification, and is the main thing in all acts.

अन्यथाऽऽलिंग्यते कान्ता भावेन दुहितान् यथा ।

मनसा भिद्यते वृत्तिरभिन्नेष्वपि वस्तुषु

॥ ८७ ॥

A beloved wife is embraced with one thought, a daughter with another. The attitude varies even in the case of things that are not separate.

अन्यथैव सतीपुत्रं चिन्तयेदन्यथा पतिम् ।

यथा यथा स्वभावस्य महाभाग उदाहृतम् ॥ ८८ ॥

A chaste woman would think about her son in one way and about her husband in another way. In this way, Oh magnimous one, the variety of nature is explained, since

परिष्वक्तोऽपि यद्भार्या भावहीनां न कारयेत् ।

नाद्या द्विविधमन्नाद्यं रस्यानि सुरभीणि च ॥ ८९ ॥

even though embraced by his wife, he should not make her void of thoughts. A man would not eat various kinds of food, so also fragrant tasty things, without interest.

अभावेन नरस्तस्माद्भावः सर्वत्र कारणम् ।

चित्तं शोधय यत्नेन किमन्यैर्बाह्यशोधनैः ॥ ९० ॥

Therefore, thought is the cause everywhere. With effort purify your mind : What is the use of other external purifications ?

भावतः शुचि शुद्धात्मा स्वर्गं मोक्षं च विन्दति ।

ज्ञानामलाम्भसा पुंसः सवैराग्यमृदा पुनः ॥ ९१ ॥

The soul, pure due to pure thoughts, obtains, that is goes to heaven and salvation. The smearing

अविद्यारागविण्मूत्रलेपो नश्येद्विशोधनैः ।

एवमेतच्छरीरं हि निसर्गादशुचिं विदुः ॥ ९२ ॥

with the excrement and urine of ignorance and attachment would perish by means of purifiers, like the spotless water of knowledge and the clan of detachment. Thus they know his body to be impure.

विद्यादसारनिःसारं कदलीसारसन्निभम् ।

ज्ञात्वैवं दोषवदेहं यः प्राज्ञः शिथिलीभवेत् ॥ ९३ ॥

One should know it to be worthless and useless, like the essence of a plaintain tree. He, who, knowing the body to be full of blemishes like this, becomes relaxed.

सोऽतिक्रामति संसारं दृढग्राहोऽवतिष्ठति ।

एवमेतन्महाकष्टं जन्मदुःखं प्रकीर्तितम् ॥ ९४ ॥

crosses the worldly existence and remains with a firm conviction. Thus the affliction due to birth is said to be very painful.

पुंसामज्ञानदोषेण नानाकर्मवशेन च ।

गर्भस्थस्य मतिर्याऽऽसीत् साजातस्य प्रणश्यति ॥ ९५ ॥

That sense which the human being has, due to the fault of ignorance and due to various kinds of deeds,

सुमूर्च्छितस्य दुःखेन योनियन्त्रनिपीडनात् ।

बाह्येन वायुना चास्य मोहसंगेन देहिनाम् ॥ ९६ ॥

perishes when he is born. Feverish heat is produced in the case of human beings, when a human being is afflicted by

स्पृष्टमात्रस्य घोरेण ज्वरः समुपजायते ।

तेन ज्वरेण महता महामोहः प्रजायते ॥ ९७ ॥

being painfully pressed by the throng of the womb and by the fearful external air due to his contact with delusion. Due to that feverish heat great delusion is caused. Then in the case of deluded one, loss of memory and due to his former deeds.

संमूढस्य स्मृतिभ्रंशः शीघ्रं सञ्जायते पुनः ।

स्मृतिभ्रंशात् ततस्तस्य पूर्वकर्मवशेन च ॥ ९८ ॥

The world — that is people being attached and deluded, proceeds to do what ought not to be done. They do not know themselves, nor

रतिः सञ्जायते तस्य जन्तोस्तत्रैव जन्मनि ।

रक्तो मूढश्च लोकोऽयमकार्ये संप्रवर्तते

॥ ९९ ॥

do they know the highest deity. They do not listen to the advice relating to highest good, nor, though having eyes,

न चात्मानं विजानाति न परं न च दैवतम् ।

न शृणोति परं श्रेयः स चक्षुरपि नेक्षते

॥ १०० ॥

do they see, like a person, tumbling at every step, even though walking slowly along an even path.

समे पथि शनैर्गच्छन् स्वलतीव पदे पदे ।

सत्यां बुद्धौ न जानाति बोध्यमानो बुधैरपि

॥ १०१ ॥

Then they have intelligence, and though they are advised by the wise, they do not realise the truth.

संसारे क्लिश्यते तेन नरो लोभवशानुगः ।

गर्भस्मृतेरभावे च शास्त्रमुक्तं शिवेन च

॥ १०२ ॥

Due to that a man going after that is, led by greed is afflicted in the worldly existence. In the absence of a text, the womb, Śiva has

तद्दुःखकथनार्थाय स्वर्गमोक्षप्रसाधकम् ।

येन तस्मिञ्छिवे ज्ञाते धर्मकामार्थसाधने

॥ १०३ ॥

propounded a sacred text to tell the affliction of the soul's existence in it and leading to salvation.

न कुर्वन्त्यात्मनः श्रेयस्तदत्र महद्भुतम् ।

अव्यक्तेन्द्रियबुद्धित्वाद्वात्ये दुःखं महत् पुनः

॥ १०४ ॥

It is a great wonder that even when a man has known that Śiva, he does not accomplish what is good for himself. Since the sense organs and intellect are not properly developed.

इच्छन्नपि न शक्नोति वक्तुं कर्तुं न सत्कृती ।

दन्तजन्म महद्दुःखं लौल्येन वायुना तथा

॥ १०५ ॥

There is a great affliction even in childhood. The blessed child, though desiring to speak or to act, is not able to do so.

बालरोगैश्च विविधैः पीडाबालग्रहैरपि ।

तृड्बुभक्षापरीताङ्गक्वचित्तिष्ठति गच्छति

॥ १०६ ॥

Cutting the teeth is very painful, and there is affliction also due to unsteadiness, wind, various child diseases and planets harming the children. With his body surrounded by the thirst and

विण्मूत्रभक्षणाद्यं च मोहाद्बालः समाचरेत् ।

कौमारः कर्णविधेन मातापित्रोश्च ताडनैः

॥ १०७ ॥

hunger, the child sometime stays at one place and sometimes moves. A child would indulge in eating excretion, urine etc.; due to ignorance. The child suffers pain due to his

अक्षराध्ययनाद्यैश्च दुःखं गुर्वादिशासनात् ।

प्रमत्तेन्द्रियवृत्तेश्च कामरागप्रपीडिनः

॥ १०८ ॥

ears being pierced, due to being beaten by the mother and the father, due to learning the letters and due to punishment given by teachers and others.

रोगार्दितस्य सततं कुतः सौख्यं हि यौवने ।

ईर्षयासु महद्दुःखं मोहाद्दुःखं प्रजायते

॥ १०९ ॥

How can there be happiness in youth, to a young man the functions of whose organs of sense are deluded who is troubled with the disease of lust and who is always afflicted with diseases ?

तत्र स्यात् कुपितस्यैव रागो दुःखाय केवलम् ।

रात्रौ न विन्दते निद्रां कामाग्निपरिखेदितः ॥ ११० ॥

Due to jealousy, there is great affliction. Affliction is caused by delusion. The attachment in an angry young man leads to unhappiness only. Troubled with the fire of

दिवा वापि कुतः सौख्यमर्थोपार्जनचिन्तया ।

स्त्रीष्वायासितदेहस्य ये पुंसः शुक्रबिन्दवः ॥ १११ ॥

passion he does not get sleep at night. How can there be happiness even by day due to the anxiety to get money ?

न ते सुखाय मन्तव्याः स्वेदजा इव बिन्दवः ।

कुमिभिस्ताड्यमानस्य कुष्ठिनः पामरस्य च ॥ ११२ ॥

The drops of semen of a man with his body prostrated over the bodies of women, do not lead to happiness like drop of perspiration.

कंडूयनाग्नितापेन यत्सुखं स्त्रीषु तद्विदुः ।

यादृशं मन्यते सौख्यमर्थोपार्जनचिन्तया ॥ ११३ ॥

They know that the pleasure obtained from union with women is the same as obtained by one being struck by insects, or as of a helpless lepor due to the trouble caused by the fire of scratching.

तादृशं स्त्रीषु गन्तव्यमधिकं नैव विद्यते ।

मर्त्यस्य वेदना सैव यां विना चित्तनिर्वृतिः ॥ ११४ ॥

It should be known that the pleasure is obtained from women is like that which one feels due to anxiety about getting money; it is not at all different.

ततोऽन्योन्यं पुरा प्राप्तमन्ते सैवान्यथा भवेत् ।

तदेवं जरयाग्रस्तमामयाव्यपि न प्रियम् ॥ ११५ ॥

The same is the pang of a mortal. Without that joy is had by one's mind. Then it goes from one to another to whom it had gone before. Ultimately it is the same; it does not change.

अपूर्ववत्समात्मानं जरया परिपीडितम् ।

यः पश्यन्न विरज्येत कोऽन्यस्तस्मादचेतनः ॥ ११६ ॥

Who else is more insensible than one who, seeing his dear one that is thus affected by old age, or that is sick or his own extraordinary child troubled by old age is not detached !

जराभिभूतोऽपि जन्तुः पत्नीपुत्रादिबान्धवैः ।

अशक्तत्वाद्वराचारैर्भृत्यैश्च परिभूयते ॥ ११७ ॥

A being, though overcome with old age, is treated with contempt due to his weakness by his wicked servants. An old man is not able to achieve the four goals,

न धर्ममर्थं कामं च मोक्षं च जरया युतः ।

शक्तः साधयितुं तस्माद्युवाधर्मं समाचरेत् ॥ ११८ ॥

namely (i) righteousness, (ii) worldly prosperity, (iii) sensual enjoyments and (iv) salvation. Therefore while young one should practise peity.

वातपित्तकफादीनां वैषम्यं व्याधिरुच्यते ।

वातादीनां समूहेन देहोऽयं परिकीर्तितः ॥ ११९ ॥

In-equality – that is disturbance in wind, bile, phlegm etc. is called a disease. This body is called due to the congregation of wind etc.

तस्माद्व्याधिमयं ज्ञेयं शरीरमिदमात्मनः ।

वाताद्यव्यतिरिक्तत्वाद्वाधीनां पञ्जरस्य च ॥ १२० ॥

Therefore one should know that this body of the soul is full of diseases. In addition to diseases caused by wind etc. the human being

रोगैर्नानाविधैर्याति देही दुःखान्यनेकधा ।

तानि च स्वात्मवेद्यानि किमन्यत् कथयाम्यहम् ॥ १२१ ॥

meets many kinds of afflictions due to the diseases of the body. They can be known by oneself. What else should I tell ?

एकोत्तरं मृत्युशतमस्मिन्देहे प्रतिष्ठितम् ।

तत्रैकः कालसंयुक्तः शेषाश्चाऽऽगन्तवः स्मृताः ॥ १२२ ॥

In this body, remain one hundred one kinds of death. Among them one is united with Kāla – that is god of death. Others are adventitious.

ये त्विहागन्तवः प्रोक्तास्ते प्रशाम्यन्ति भेषजैः ।

जपहोमप्रदानैश्च कालमृत्युर्न शाम्यति ॥ १२३ ॥

Those that are said to be adventitious, are alleviated by means of medicines, muttering sacred hymns; sacrifices and gifts; but death brought about by Kāla cannot be stopped.

यदि वाऽपमृत्युर्न स्याद्विषास्वादादशंकितः ।

न चात्ति पुरुषस्तस्मादपमृत्योर्विभेति सः ॥ १२४ ॥

Ultimately death might not occur by eating poison, yet a man

विविधा व्याधयस्तत्र सर्पाद्याः प्राणिनस्तथा ।

विषाणि चाभिचाराश्च मृत्योर्द्वाराणि देहिनाम् ॥ १२५ ॥

would not eat it without fear, for he is afraid of an ultimately death. For human beings there are various gates leading to death like many diseases. so also animals like serpents; poisons and employment of magical spells for malevolent purposes.

पीडितं सर्वरोगाद्यैरपि धन्वन्तरिः स्वयम् ।

स्वस्थीकर्तुं न शक्नोति कालप्राप्तं न चान्यथा ॥ १२६ ॥

Even the physician of gods himself cannot cure a man who is afflicted by all diseases and whose

नौषधं न तपो दानं न माता न च बान्धवाः ।

शक्नुवन्ति परित्रातुं नरं कालेन पीडितम् ॥ १२७ ॥

no medicine, no penance, no charity, nor the mother, no relative can protect a man who is afflicted with Kāla, that is, death,

रसायनतपोजाप्ययोगसिद्धैर्महात्मभिः ।

अवान्तरितशान्तिः स्यात् कालमृत्युमवाप्नुयात् ॥ १२८ ॥

with the help of the magnanimous souls, who are equipped with medicines supported to prolong life and prevent old age and with penance and uttering of sacred hymns; he would only have intermediate temporary peace; he would meet with death.

जायते योनिकीटेषु मृतः कर्मवशात् पुनः ।

देहभेदेन यः पश्येद्वियोगं कर्मसंक्षयात् ॥ १२९ ॥

He, who dies, is born in the species of insects due to his acts; he sees death as a result of change of the body. This is said to be death.

मरणं तद्विनिर्दिष्टं न नाशः परमार्थतः ।

महातमःप्रविष्टस्य छिद्यमानेषु मर्मसु ॥ १३० ॥

It is not a real — total — destruction. In this world there is no analogy, for the grief which a being has in death when he has entered

यद्दुःखं मरणे जन्तोर्न तस्येहोपमा क्वचित् ।

हा तात मातः कान्तेति क्रन्दत्येवं सुदुःखितः ॥ १३१ ॥

great darkness — that is hell and when his vitals are being cut off. Being extremely afflicted, he / she cries, Oh Father, Oh Mother, Oh Husband.

मंडूक इव सर्पेण ग्रस्यते मृत्युना जगत् ।

बान्धवैः स परित्यक्तः प्रियैश्च परिवारितः

॥ १३२ ॥

The world is swallowed by death as a frog is by a serpent.
He is abandoned by kinsmen and in surrounded by his dear ones.

निःश्वसन् दीर्घमुष्णं च मुखेन परिशुष्यता ।

खट्वायां परिवृत्तो हि मुह्यते च मुहुर्मुहुः

॥ १३३ ॥

Rolling on a bedstead and hearing deep and hot sighs, he,
with his mouth parched, again and again faints.

संमूढः क्षिपतेत्यर्थं हस्तपादावितस्ततः ।

खट्वातो वाञ्छते भूमिं भूमेः खट्वां पुनर्महीम्

॥ १३४ ॥

Being in a swoon, he throws his hands and feet here and
there. From the bedstead he desires to go to the ground

विवशस्त्यक्तलज्जश्च मूत्रविष्ठानुलेपितः ।

याचमानश्च सलिलं शुष्ककंठोष्ठतालुकः

॥ १३५ ॥

and from the ground agains he desires to go to the bedstead.
He is helpless, is ashamed, is smeared with excretion and urine,
he asks for water, his throat, lips

चिन्तयानः स्ववित्तानि कस्यैतानि मृते मयि ।

यमदूतैर्नीयमानः कालपाशेन कर्षितः

॥ १३६ ॥

and palate are dry, thinking about his wealth as to whom will
it belong when I die ? being taken by the messengers of Yama and
being dragged by the noose of the god of death.

म्रियते पश्यतामेवं गलो घुरुघुरायते ।

जीवस्तृणजलौकेव देहादेहं विशेत् क्रमात्

॥ १३७ ॥

He dies, when the relatives etc. are watching. His throat
makes a sound. Like a caterpillar the soul would enter, that is goes
to one after another body.

प्राप्त्युत्तरमंगं च देहं त्यजति पूर्वकम् ।

मरणात् प्रार्थनाद्दुःखमधिकं हि विवेकिनाम् ॥ १३८ ॥

He obtains the next day; he abandons the previous one. For the discriminating people, death is more painful than supplication.

क्षणिकं मरणे दुःखमनन्तं प्रार्थनाकृतम् ।

जगतां पतिरर्थित्वाद्दिष्णुर्वामिनतां गतः ॥ १३९ ॥

The grief — that is due to death is momentary, while in supplication it is unending. Śrī Viṣṇu, the Lord of the worlds, became a small child through supplication.

अधिकः कोऽपरस्तस्माद्यो न यास्यति लाघवम् ।

ज्ञातं मयेदमधुना मृत्योर्भवति यद्गुरुः ॥ १४० ॥

Who is greater than he who does not become mean through supplication ? I have now understood this as to when one becomes superior to death.

न परं प्रार्थयेद्भूयस्तृष्णालाघवकारणम् ।

आदौ दुःखं तथा मध्ये दुःखमन्ते च दारुणम् ॥ १४१ ॥

One should not repeatedly solicit another man. Thirst — that is desire is the cause of meanness.

निसर्गात् सर्वभूतानामिति दुःखपरंपरा ।

वर्तमानान्यतीतानि दुःखान्येतानि यानि तु ॥ १४२ ॥

There is grief in the beginning; there is no also grief in the middle; at the end there is terrible grief, due to nature — that is natural. Thus a series of griefs for beings.

न नरः शोचयेज्जन्म न विरज्यति तेन वै ।

अत्याहारात् महद्दुःखम् अत्याहारात् तदन्तरम् ॥ १४३ ॥

A man should not lament over these griefs for beings; which are present and which have gone by. Due to even that, there griefs a man is not detached from existence. There is a great grief due to eating less, while eating the throat breaks.

व्रुटते भोजने कंठो भोजने च कुतः सुखम् ।

क्षुधा हि सर्वरोगाणां व्याधिः श्रेष्ठतमः स्मृतः ॥ १४४ ॥

Where from is there pleasure from eating ? Hunger is said to be the greatest disease of all the diseases.

सच्छान्तौषधलेपेन क्षणमात्रं प्रशाम्यति ।

क्षुद्रयाधिवेदना तीव्रा निःशेषबलकृन्तनी ॥ १४५ ॥

It is temporarily alleviated due to the application of soothing medicines. The pang of the disease of hunger is acute and it cuts off the entire strength of a man.

तयाऽभिभूतो म्रियते यथाऽन्यैर्व्याधिभिर्नरः ।

तद्रसेऽपि हि किं सौख्यं जिह्वाग्रपरिवर्तिनि ॥ १४६ ॥

Overpowered by that a man dies as he would die of other diseases. What delight is there in its relish that lingers on the tip of the tongue ?

तत्क्षणादर्थकालेन कंठं प्राप्य निवर्तते ।

इति क्षुद्रयाधितप्तानामन्नमोषधवत् स्मृतम् ॥ १४७ ॥

In a moment — in half of that time — it reaches the throat and returns. Thus for those who are tormented by the disease, of hunger food is said to be working like a medicine.

न तत्सुखाय मन्तव्यं परमार्थेन पण्डितैः ।

मृतोपमश्च यः शेते सर्वकार्यविवर्जितः ॥ १४८ ॥

Wise men should not look upon it as actually leading to pleasure. In the case of him also, who, without doing any work, lies like a dead body.

तत्रापि च कुतः सौख्यं तमसा चोदितात्मनः ।

प्रबोधेऽपि कुतः सौख्यं कार्येषूपहतात्मनः ॥ १४९ ॥

and whose mind is impelled by ignorance, where from can there be pleasure ? Where from can there be happiness in the ease of him whose mind is affected in deeds, though he has knowledge ?

कृषिवाणिज्यसेवाद्यगोरक्षादिपरश्रमैः ।

प्रातर्मूत्रपुरीषाभ्यां मध्याह्ने क्षुत्पिपासया ॥ १५० ॥

Beings though content, are troubled due to optional deeds by exertion in agriculture trade, service, animal husbandary etc.

तृप्ताः काम्येन बाध्यन्ते निद्रया निशितन्तवः ।

अर्थस्योपाजने दुःखं दुःखमर्जितरक्षणे ॥ १५१ ॥

and by passing urine and excretion in the morning; and by hunger and thirst in the Noon and sleep at night. There is grief in earning money; There is grief in preserving what is earned.

नाशे दुःखं व्यये दुःखमर्थस्यैव कुतः सुखम् ।

चौरैर्भ्यः सलिलेभ्योऽग्नेः स्वजनात् पार्थिवादपि ॥ १५२ ॥

There is grief when wealth perishes, there is grief in spending it. Where from, that is, how can there be happiness from wealth ?

भयमर्थवतां नित्यं मृत्योर्देहभृतामिव ।

खे यथा पक्षिभिर्मांसं भक्ष्यते श्वापदैर्भुवि ॥ १५३ ॥

As there is fear from death in the case of, that is, to men, similarly there is always fear to the wealthy persons from thieves, water, fire,

जले च भक्ष्यते मत्स्यैस्तथा सर्वत्र वित्तवान् ।

विमोहयन्ति संपत्सु वारयन्ति विपत्सु च ॥ १५४ ॥

their kinsmen and even from the King A wealthy person is everywhere eaten up i.e. robbed as flesh is eaten by birds in the sky, by wild beasts on the Earth and by fish in water.

खेदयन्त्यजने काले कदार्थाः स्युः सुखावहाः ।

प्रागर्थपतिरुद्विग्नः पश्चात्सर्वार्थनिःस्पृहः

॥ १५५ ॥

Wealth deludes a man in prosperity, keeps him away from joy in calamity, is painful when it is earned. Then when does it burning happiness ? First consider a wealthy person. He is always sad;

तयोरर्थपतिर्दुःखी सुखी मन्ये विरक्तधीः ।

वसन्तग्रीष्मतापेन दारुणं वर्षपर्वसु

॥ १५६ ॥

then consider one who is free from desire for all objects. Between, the two, I think the wealthy person is unhappy and one, whose mind is detached, is happy. Due to heat there is suffering in the spring and summer seasons, in the rainy season there is suffering due to stormy wind, heat and showers.

वातातपेन वृष्ट्या च कालेऽप्येवं कुतः सुखम् ।

विवाहविस्तरे दुःखं तद्गर्भोद्वहने पुनः

॥ १५७ ॥

Thus where from can one get happiness ? There is suffering in the so called glory of marriage; again there is suffering in pregnancy.

सूतिवैषम्यदुःखैश्च दुःखं विष्टादिकर्मभिः ।

दन्ताक्षिरोगे पुत्रस्य हा कष्टं किं करोम्यहम्

॥ १५८ ॥

There is suffering due to the difficulty in delivery and also due to the acts like those of excretion etc. In the same way, there is suffering due to the son suffering.

गावो नष्टाः कृषिर्भग्ना भार्या च प्रपलायिता ।

अमी प्राघूर्णिकाः प्राप्ता भयं मे शंसिनो गृहान्

॥ १५९ ॥

Alas ! what shall I do now ! my cows have perished, my husband has broken down, my wife has runaway. These guests, indicating fear, have come to my house.

बालापत्या च मे भार्या कः करिष्यति रन्धनम् ।

विवाहकाले कन्यायाः कीदृशश्च वरो भवेत् ॥ १६० ॥

My wife has an young child. Who will be cooking ? What kind of bridegroom will be obtained by my daughter, at the time of marriage ?

एतच्चिन्ताभिभूतानां कुतः सौख्यं कुटुंबिनाम् ॥ १६१ ॥

How can there be happiness to householders who are overcome by this anxiety ?

कुटुंबचिन्ताकुलितस्य पुंसः

श्रुतं च शीलं च गुणाश्च सर्वे ।

अपक्वकुम्भे निहिता इवापः

प्रयान्ति देहेन समं विनाशनम् ॥ १६२ ॥

The knowledge, good character, all virtues of a man distressed by the anxiety of the family, perish along with his body, like water put in an unbaked jar.

राज्येऽपि हि कुतः सौख्यं सन्धिविग्रहचिन्तया ।

पुत्रादपि भयं यत्र तत्र सौख्यं हि कीदृशम् ॥ १६३ ॥

Wherefrom can there be pleasure in, that is, from, a kingdom due to – that is – as there is anxiety of peace and war ? There is fear even from the son to a King; then what kind of happiness is there ?

स्वजातीयाद्भयं प्रायः सर्वेषामेव देहिनाम् ।

एकद्रव्याभिलाषित्वाच्छुनामिव परस्परम् ॥ १६४ ॥

Generally all beings have fear from members of their own species, as dogs have fear from one another, as all of them having desire to have the same object.

न प्रविश्य वनं कश्चिद्वृषः ख्यातोऽस्ति भूतले ।

निखिलं यस्तिरस्कृत्य सुखं तिष्ठति निर्भयः ॥ १६५ ॥

There is no King on the Earth, who, having abandoned everything, has entered a forest and remained there happy and fearless.

युद्धे बाहुसहस्रं हि पातयामास भूतले ।

श्रीमतः कार्तवीर्यस्य ऋषिपुत्रः प्रतापवान् ॥ १६६ ॥

The brave son — namely Paraśurāma of the sage namely Jamadagni knocked down on the ground the thousand arms of the famous Kārtavīrya in a battle.

ऋषिपुत्रस्य रामस्य रामो दशरथात्मजः ।

जघान वीर्यमतुलमूर्ध्वगं सुमहात्मनः ॥ १६७ ॥

Rāma, the son of Daśaratha, destroyed the matchless, rising valour of the very magnanimous son of the sage — Jamadagni.

जरासन्धेन रामस्य तेजसा नाशितं यशः ।

जरासन्धस्य भीमेन तस्यापि पवनात्मजः ॥ १६८ ॥

The glory of Rāma (that is Balarāma) was destroyed, with his splendour, by Jarāsandha. The glory of Jarāsandha was destroyed by Śrī Bhīma and Bhīma's glory too by

हनूमानपि सूर्येण विक्षिप्तः पतितः क्षितौ ।

निवातकवचान् सर्वदानवान् बलदर्पितान् ॥ १६९ ॥

Śrī Hanuman the son of wind. (There is no difference between Śrī Hanumān and Śrī Bhīma, it is only for misleading the wicked).

Hanumān too, being tossed by the SUN, fell on the ground. (This is also against correct prameya) The glorious Arjuna killed all the demons.

हतवानर्जुनः श्रीमान् गोपालैः सविनिर्जितः ।

सूर्यः प्रतापयुक्तोऽपि मेघैः संछाद्यते क्वचित् ॥ १७० ॥

The Nivātakavacas — who were proud of their strength. He too was vanquished by the cowherds.

क्षिप्यते वायुना मेघो वायोर्वीर्यं नगैर्जितम् ।

दह्यन्ते वह्निना शैलाः स वह्निः शाम्यते जलैः ॥ १७१ ॥

A cloud is tossed by wind and the power of wind is vanquished by the mountains. The mountains are burnt by fire and that fire is extinguished by water.

तज्जलं शोष्यते सूर्येस्ते सूर्याः सह वारिणा ।

त्रैलोक्येन समस्ताश्च नश्यन्ति ब्रह्मणो दिने ॥ १७२ ॥

That water is dried up by the SUNs; and all those SUNs, along with water and the three worlds, perish on that is at the end of Brahma's day.

ब्रह्माऽपि त्रिदशैः सार्धमुपसंहियते पुनः ।

परार्धद्वयकालान्ते शिवेन परमात्मना ॥ १७३ ॥

Brahma too, at the end of the period of two Parārdhas, is withdrawn along with the gods, by Śiva, the highest Lord. (Brahma is far far superior to Śiva.)

एवं नैवास्ति संसारे यच्च सर्वोत्तमं बलम् ।

विहायैकं जगन्नाथं परमात्मानमव्ययम् ॥ १७४ ॥

Thus, in this worldly existence, there is no best power, excepting the highest soul, the immutable Lord of the world.

ज्ञात्वा सातिशयं सर्वमतिमानं विवर्जयेत् ।

एवंभूते जगत्यस्मिन्कः सुरः पण्डितोऽपि वा ॥ १७५ ॥

Realising that everything has a superior object, one should avoid great pride. When the world is like this, who is a god, or who is even a learned man ?

जह्यस्ति सर्ववित्कश्चिन्न वा मूर्खोऽपि सर्वतः ।

यावद्यस्तु विजानाति तावत् तत्र स पण्डितः ॥ १७६ ॥

There is none in the world who is omniscient, or who is a total fool. A man is learned there to that extent to which he knows it.

समाधाने तु सर्वत्र प्रभावः सदृशः स्मृतः ।

वित्तस्यातिशयत्वेन प्रभावः कस्यचित् कचित् ॥ १७७ ॥

By deep thinking, the power of men everywhere is similar. Some one has power in some field due to excess of wealth.

दानवैर्निर्जिता देवास्ते देवैर्निर्जिताः पुनः ।

इत्यन्योन्यं श्रितो लोको भाग्यैर्जयपराजयैः ॥ १७८ ॥

Gods were vanquished by demons and they were again vanquished by gods. Thus the beings in the world are dependent on one another through good-fortune, success and defeat.

एवं वस्त्रयुगं राज्ञां प्रस्थमात्राम्बुभोजनम् ।

यानं शय्यासनं चैव शेषं दुःखाय केवलम् ॥ १७९ ॥

Thus even for kings, a pair of garments and water and food of the measure of a prastha, a vehicle, a bed and a seat one enough. All the rest just leads to misery.

सप्तमे चापि भवने खट्वामात्रपरिग्रहः ।

उदकुंभसहस्रेभ्यः क्लेशायासप्रविस्तरः ॥ १८० ॥

He can even have a bedstead on the seventh floor. But there is the painful glory of being consecrated by water from a thousand pitchers of water.

प्रत्यूषे तूर्यनिर्घोषः समं पुरनिवासिभिः ।

राज्येऽभिमानमात्रं हि ममेदं वाद्यते गृहे

॥ १८१ ॥

In the early morning there is the sound of the musical instruments along with that of the citizens. There is just the pride in — that is due to kingdom.

सर्वमाभरणं भारः सर्वमालेपनं मलम् ।

सर्वं प्रलपितं गीतं नृत्यमुन्मत्तचेष्टितम्

॥ १८२ ॥

This musical instrument is being beaten in my house. All ornaments are but a burden; all anointing is dirt only; all sons are just aprattle,

इत्येवं राज्यसम्भोगैः कुतः सौख्यं विचारतः ।

नृपाणां विग्रहे चिन्ता वाऽन्योन्यविजिगीषया

॥ १८३ ॥

dancing is nothing but the movement of a mad person. This is the fruit of enjoyments obtained from a kingdom. On reflection one would see “Where from that is, how is happiness obtained ?”

प्रायेण श्रीमदालेपान्नहुषाद्या महानृपाः ।

स्वर्गं प्राप्ता निपतिताः कः श्रिया विदन्ते सुखम्

॥ १८४ ॥

Kings have anxiety about war with one another or due to the desire of conquering one another. Mostly great kings like Nahuṣa have fallen after reaching heaven due to the pride of wealth. Who gets happiness from wealth ?

स्वर्गेऽपि च कुतः सौख्यं दृष्ट्वा दीप्तां परश्रियम् ।

उपर्युपरि देवानामन्योन्यातिशयस्थिताम्

॥ १८५ ॥

Even in heaven, how can there be happiness when gods have observed the bright glory of other gods which remains more prominently in one than in another.

नरैः पुण्यफलं स्वर्गे मूलच्छेदेन भुज्यते ।

न चान्यत्क्रियते कर्म सोऽत्र दोषः सुदारुणः ॥ १८६ ॥

When the foundation of all ill acts, is cut off, men enjoy the fruit of their merit in heaven. Here the very terrible blemish is that no other act is performed.

छिन्नमूलतरुर्यद्वदिवसैः पतति क्षितौ ।

पुण्यस्य संक्षयात् तद्वन्निपतन्ति दिवौकसः ॥ १८७ ॥

As a tree, with its roots cut off, falls on the ground after a few days, similarly the residents of heaven, fall down due to the exhaustion of their religious merit.

सुखाभिलापनिष्ठानां सुखभोगादिसंप्लवैः ।

अकस्मात् पतितं दुःखं कष्टं स्वर्गे दिवौकसम् ॥ १८८ ॥

All of a sudden calamity befalls on those who strongly desire happiness through the boats of enjoyment of pleasures etc.

इति स्वर्गेऽपि देवानां नास्ति सौख्यं विचारतः ।

क्षयश्च विषयासिद्धौ स्वर्गे भोगाय कर्मणाम् ॥ १८९ ॥

There is misery for the gods in heaven. Thus on reflection, it is seen that even in heaven gods do not have happiness. When the objects of senses are not obtained, there is the exhaustion of the acts.

तत्र दुःखं महत्कष्टं नरकाग्निषु देहिनाम् ।

घोरैश्च विविधैर्भवैर्वाङ्मनःकायसम्भवैः ॥ १९० ॥

In the fire of hell, there is great affliction to the beings, due to various terrible objects produced from speech, mind and body.

कुठारच्छेदनं तीव्रं वल्कलानां च तक्षणम् ।

पर्णशाखाफलानां च पातश्चण्डेन वायुना

॥ १९१ ॥

There is a severe cutting with axes; and the chopping off of the bark garments. there is the fall of leaves, branches and fruits caused by terrible wind.

उन्मूलनान्नदीभिश्च गजैरन्यैश्च देहिभिः ।

दावाग्निहिमशोषैश्च दुःखं स्थावरजातिषु

॥ १९२ ॥

There is suffering among the immobile species due to being uprooted by rivers, elephants and by other beings and also by wild fire, snow and dryness.

तद्वद्भुजङ्गसर्पाणां क्रोधे दुःखं च दारुणम् ।

दुष्टानां घातनं लोके पाशेन च निबन्धनम्

॥ १९३ ॥

There is a terrible pain in, due to the anger of snakes and serpents. In the world the wicked one killed, and are bound down with fetters.

अकस्माज्जन्ममरणं कीटानां च मुहुर्मुहुः ।

सरीसृपनिकायानामेवं दुःखान्यनेकधा

॥ १९४ ॥

Repeatedly there are sudden birth and death in the case of insects and also in the case of those belonging to the class of reptiles. Thus there are many kinds of miseries.

पशूनामात्मशमनं दण्डताडनमेव च ।

नासावेधेन संत्रासः प्रतोदेन सुताडनम्

॥ १९५ ॥

The beasts and themselves and are beaten with sticks. They are troubled due to their noses being pierced and are beaten with a wip.

नेत्रकाष्ठादिनिगडैरङ्कुशेनाङ्गबन्धनम् ।

भावेन मनसा क्लेशैर्भिक्षायुवादिपीडनम्

॥ १९६ ॥

They are fettered with canes, wood, goad etc. Service causes affliction to the mind, the young etc. are troubled.

आत्मयूथवियोगैश्च बलान्नयनबन्धने ।

पशूनां सन्ति कायानामेवं दुःखान्यनेकशः ॥ १९७ ॥

Due to separation from their herds, and their eyes being tied – that is – covered, beasts have thus many kinds of afflictions.

वर्षाशीतातपाद्दुःखं सुकष्टं ग्रहपक्षिणाम् ।

क्लेशमानातिकायानामेवं दुःखान्यनेकधा ॥ १९८ ॥

Sharks and birds have a great affliction due to rain, cold and heat. Thus there are many kinds of afflictions for bodies

गर्भवासे महद्दुःखं जन्मदुःखं तथा नृणाम् ।

सुबाल्यदुःखं चाज्ञानं कौमारे गुरु शासनम् ॥ १९९ ॥

For men, there is a great affliction while living in the womb, and also great affliction of – that is – during birth.

यौवने कामरागाभ्यां दुःखं चैवेर्ष्या पुनः ।

कृषिवाणिज्यसेवाद्यैर्गौरक्षादिककर्मभिः ॥ २०० ॥

Ignorance is a great affection of child-hood; in adolescence. There is the affliction of the punishment by a teacher. There is affliction in youth due to lust and attachment, and due to jealousy; and also due to agriculture, trade, service etc. and acts like protection of the cattle.

वृद्धभावे च जरया व्याधिभिश्च प्रपीडनात् ।

मरणे च महद्दुःखं प्रार्थनायां ततोऽधिकम् ॥ २०१ ॥

In old age there is affliction due to aging and diseases. There is great affliction in that is at the time of death; still greater is the affliction in solicitation.

राजाग्निजलदाघातचौरशत्रुभयं महत् ।

अर्थस्यार्जनरक्षायां भयं नाशो व्यये पुनः ॥ २०२ ॥

There is a great fear from the King, fire, strokes of clouds – like lightening thieves and enemies. There is again a great fear in earning and preserving money and its destruction and spending.

कार्पण्यं मत्सरो दम्भो धनाधिक्ये भयं महत् ।

अकार्ये संप्रवृत्तिश्च दुःखानि धनिनां सदा ॥ २०३ ॥

Miserliness, jealousy and arrogance and greatly fearful results of the excess of wealth – that is – when there is excessive wealth. There is tendency for doing misdeeds. There are always the afflictions of the wealthy.

भृत्यवृत्तिः कुसीदं च दासत्वं परतन्त्रता ।

इष्टानिष्टाभियोगश्च संयोगाश्च सहस्रशः ॥ २०४ ॥

There are afflictions like servitude, usury, slavery, dependence on others, connection with the desirable and undesirable and many kinds of union.

दुर्मिक्षं दुर्भगत्वं च मूर्खत्वं च दरिद्रता ।

अधरोत्तरभागश्च नरकं राजविक्रमम् ॥ २०५ ॥

These are calamities like famine, misfortune, folly, poverty, enjoying lower or higher position, going to hell and being overpowered by the King.

अन्योन्याभिभवं दुःखमन्यान्यतो भयं महत् ।

अन्योन्याच्च प्रकोपश्च राज्ञो दुःखं महीभृताम् ॥ २०६ ॥

There is affliction due to mutual salyingation. There is a great fear from one another; there is a great wrath towards one another and a King has to suffer affliction from other kings.

अनित्यताऽत्र भावानां कृतकाम्यस्य देहिनः ।

अन्योन्यमर्मभेदाच्च अन्योन्यकरपीडनात् ॥ २०७ ॥

Here in the world, the objects are transient; so also an human being whose desires are satisfied. There is affliction due to the cutting of vitals of one another, and due to the squeezing of the hands of one another.

लुब्धाश्च पापभेदेन अन्योन्यस्य च भक्षणम् ।

इत्येवमादिभिर्दुःखैर्यस्मान्नीतं चराचरम् ॥ २०८ ॥

Since the mobile and the immobile beings beginning with denizens of hell and ending with human beings, are afraid of such and other afflictions.

निरयादिमनुष्यान्तं तस्मात् सर्वं त्यजेद्बुधः ।

स्कंधात् स्कंधे नयन् भारं विश्रामं मन्यते यथा ॥ २०९ ॥

Therefore a wise man should abandon everything. As when a burden is shifted from one shoulder to another it is regarded as rest;

तद्वत्सर्वमिदं लोके दुःखं दुःखेन शाम्यति ।

अन्योन्यातिशयोपेताः सर्वदा भोगसंप्लवाः ॥ २१० ॥

Similarly, in this world one grief is alleviated by another. The boats of enjoyment always excel one another.

धर्मक्षयाच्च देवानां दिवि दुःखमवस्थितम् ।

नानायोनिसहस्रेषु सम्भवः पुण्यसंक्षयात् ॥ २११ ॥

Misery has settled with gods in the heaven due to the exhaustion of their religious merit. Due to the exhaustion of religious merit, there is birth, that is, a soul is born in many species.

रोगाश्च विविधाकारा देवलोकेऽपि संस्मृताः ।

यज्ञस्य हि शिरश्छिन्नमश्विभ्यां सन्धितं पुनः ॥ २१२ ॥

Even in the world of gods, there said to be diseases of various forms. The head of sacrifice was out off; and it was joined by the Aświns.

तेन दोषेण यज्ञस्य शिरोरोगः सदैव हि ।

मार्तडभानोः कुष्ठं च वरुणस्य जलोदरम्

॥ २१३ ॥

Due to that defect the sacrifice always has — that is — suffers from the disease of the head. The SUN has — that is — suffers from leprosy and Varuṇa has dropsy.

पूष्णो दशनवैकल्यं भुजस्तम्भः शचीपतेः ।

सुमहान् क्षयरोगश्च सोमस्य परिकीर्तितः

॥ २१४ ॥

Pūṣan has defect in his teeth, and Indra has stiffness of arms. Soma is known to have been suffering from a very severe disease of consumption.

ज्वरश्च सुमहानासीदक्षस्यापि प्रजापतेः ।

कल्पे कल्पे च देवानां महतामपि संक्षयः

॥ २१५ ॥

Even Dakṣa, the Lord of created beings, suffers from acute fever. In every kalpa even great gods perish.

परार्धद्वयकालान्ते ब्रह्मणश्चाप्यनित्यता ।

दक्षस्य दुहितां पौत्रौ ब्रह्मा कामितवान् पुनः

॥ २१६ ॥

Even Brahma becomes unstable after a period of two Parārdhas.

(That means he attains the position of Mukta Brahma — There is no suffering at all for him at any time). Brahma again longed for his grand daughter, the daughter of Dakṣa.

क्रोधेन च जयां देवीं योगज्ञां शप्तवान् प्रभुः ।

कामक्रोधौ स्थितौ यत्र तत्र दोषास्तदात्मकाः

॥ २१७ ॥

The Lord angrily cursed goddess Jayā who knew deep, abstract meditation. The defects of the nature of, that is, due to lust and anger, remain there, where the two remain.

दुःखानि च समस्तानि संस्थितानि न संशयः ।

विशीर्णजन्ममरणं सर्वाशित्वं हविर्भुजः

॥ २१८ ॥

Thus all miseries are stable. There is no doubt about it. The fire consumes everything shattered by birth and death.

स्त्रीवधः कामसक्तिश्च सारथ्यं पाण्डवे बले ।

रुद्रेण त्रिपुरं दग्धं दक्षयज्ञो विनाशितः

॥ २१९ ॥

Kṛṣṇa (Śrī Viṣṇu) murdered a woman, was bestful and acted as a charioteer in the Pāṇḍava army (These are meritorious acts only to help Sātwic souls but never a defect in His case). Rudra burnt the three cities of Māyā and destroyed Dakṣa's sacrifice.

स्कन्दस्य जन्म वै शुक्रात् क्रीडादीनां सहस्रशः ।

एवं त्रयोऽपि रागाद्यैर्दोषैर्देवाः समन्विताः

॥ २२० ॥

The birth of Skanda is from the semen from — that is — discharged during sports in thousand ways. Thus all the three gods possess faults like attachment.

एभ्यः परः प्रभुः शान्तः परिपूर्णः समुक्तिदः ।

एवमेतज्जगत्सर्वमन्योन्यातिशये स्थितम्

॥ २२१ ॥

The Lord superior to these is tranquil, perfect and giver of salvation. Thus the entire world lives in the excellence of one over another.

दुःखैराकुलितं ज्ञात्वा निर्वेदं परमं व्रजेत् ।

निर्वेदाच्च विरागः स्याद्विरागाज्ज्ञानसम्भवः

॥ २२२ ॥

One should go to — that is have disgust, knowing that the world is full of miseries. From disgust, there would arise detachment

ज्ञानेन तत्परं ज्ञानं शिवं मुक्तिमवाप्नुयात् ।

समस्तदुःखनिर्मुक्तस्वस्थात्मा स सुखी तदा ॥ २२३ ॥

and knowledge springs from detachment. Through knowledge one would get

सर्वज्ञः परिपूर्णश्चमुक्त इत्यभिधीयते ।

that highest prouious knowledge and salvation. He then is happy with his mind at ease since he is freed from all miseries. He who is omniscient and perfect is called a free soul :

मातलिरुवाच— Mātali said :

एतत् ते सर्वमाख्यातं यत् त्वया परिपृच्छितम् ॥ २२४ ॥

I have told you all that you had asked about.

धर्माधर्मविवेको हि सर्वज्ञानसमुद्भवः ।

इन्द्रलोके प्रगन्तव्यं देवराजस्य शासनात् ॥ २२५ ॥

The discrimination between merit and demerit is due to omniscience. You should go to Indra's heaven at his bidding.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने पितृमातृतीर्थमाहात्म्ये

षट्षष्टितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under Vena Upākhyāna the sixty sixth adhyāya comes to an end.

(This should be read as per guidelines in Mahābhārata Tātparyā Nirṇaya and Brahmasūtra Bhāṣya of the greatest Jurist Śrī Madhvācārya).

Om Śrī Kṛṣṇarpaṇamastu.



अथ सप्तषष्ठितमोऽध्यायः – Adyāya 67

Ślokas 1 to 115

ययातिरुवाच— Yayāti said :

अस्मद्भाग्यप्रसंगेन भवतो दर्शनं मम ।

सञ्जातं शक्रसंवाह एतच्छ्रेयो ममातुलम्

॥ १ ॥

Oh You charioteer of Indra, due to my goodluck, I have been able to see you. This gives me immense merit.

मानवा मर्त्यलोके च पापं कुर्वन्ति दारुणम् ।

तेषां कर्मविपाकं च मातले वद सांप्रतम्

॥ २ ॥

Even in the mortal world human beings commit a terrible sin. Oh Mātali, now tell me about the ripening of their actions.

मातलिरुवाच— Mātali said :

श्रूयतामभिधास्यामि पापाचारस्य लक्षणम् ।

श्रुते सति महज्ज्ञानमत्र लोके प्रजायते

॥ ३ ॥

Listen, I shall tell you, the characteristics of a sinful behaviour. In this world great knowledge is produced when things are heard.

वेदनिन्दां प्रकुर्वन्ति ब्रह्माचारस्य कुत्सनम् ।

महापातकमेवापि ज्ञातव्यं ज्ञानपण्डितैः

॥ ४ ॥

People condemn Vedas and censure brāhmanic practices. Those who are learned should also know what great sin is.

साधूनामपि सर्वेषां यः पीडां हि समाचरेत् ।

महापातकमेवापि प्रायश्चित्तेन हि ब्रजेत्

॥ ५ ॥

He who causes harm to all the good persons, has committed a major sin. It would go, that is, its effect would be nullified by expiation.

कुलाचारं परित्यज्य अन्याचारं ब्रजन्ति च ।

एतच्च पातकं घोरं कथितं कृत्यवेदिभिः

॥ ६ ॥

People give up customs peculiar to their own family and practise those of others. Those who know what should be done that is, what is proper have described this to be a major sin.

मातापित्रोश्च यो निन्दां ताडनं भगिनीषु च ।

पितृस्वसृनिन्दनं च तदेव पातकं ध्रुवम्

॥ ७ ॥

Reviling one's mother and father, beating one's sisters and abusing one's father's sister is certainly a sin.

संप्राप्ते श्राद्धकालेऽपि पञ्चक्रोशान्तरे स्थितम् ।

जामातरं परित्यज्य तथा च दुहितुः सुतम्

॥ ८ ॥

The dead ancestors of him, who, when the time for offering a Śrāddha has come, proceeds to offer the Śrāddha and feeds someone else through lust or anger or fear,

स्वसारं चैव स्वस्रीयं परित्यज्य प्रवर्तते ।

कामक्रोधान्द्रयाद्वापि अन्यं भोजयते यदा

॥ ९ ॥

ignoring his son-in-law living at a distance of five kośas, his daughter's son, his own sister and her son,

पितरो नैव भुञ्जन्ति देवाश्चैव न भुञ्जते ।

एतच्च पातकं तस्य पितृघातसमं कृतम्

॥ १० ॥

do not enjoy the oblations offered by him; nor do the gods enjoy the offerings made to them. This sin committed by him, is equal to particide.

दानकालेऽपि संप्राप्ते आगते ब्राह्मणे किल ।

भूरिदानं परित्यज्य कतिभ्यो हि प्रदीयते

॥ ११ ॥

When the time for giving gifts has come and when a brāhmaṇa group has come, he avoids giving gifts to many and gives them only to a few.

एकस्मै दीयते दानमन्येभ्योऽपि न दीयते ।

एतच्च पातकं घोरं दानं भ्रंशकरं स्मृतम्

॥ १२ ॥

That a gift given to one, and no gift is given to another, is also a terrible sin and is said to destroy the merit acquired from gifts.

यजमानगृहे सेवासंस्थितान् ब्राह्मणान् निजान् ।

परित्यज्य हि यद्दानं न दानस्य च लक्षणम्

॥ १३ ॥

This is not distinctive mark of a gift which is given to some one else, ignoring his own brāhmaṇas employed by the patron.

समाश्रितं हि यं विप्रं धर्माचारसमन्वितम् ।

सर्वोपायैः सुपुष्येत् तं सुदानैर्बहुभिर्नृप

॥ १४ ॥

Oh King, a patron should well nourish, with all means and good gifts, that brāhmaṇa of a religious conduct who had resorted to him.

न गणयेन्मूर्खं विद्वांसं पोष्यो विप्रः सदा भवेत् ।

सर्वैः पुण्यैः समायुक्तं सुदानैर्बहुभिर्नृप

॥ १५ ॥

He should not consider whether he is a foolish or learned brāhmaṇa. A brāhmaṇa is always to be fed.

तं समभ्यर्च्य विद्वांसं प्राप्तं विप्रं सदाहयेत् ।

तं हि त्यक्त्वा ददेद्दानमन्यस्मै ब्राह्मणाय वै

॥ १६ ॥

He should always worship a learned brāhmaṇa endowed with all religious merit, who has come to him, after honouring him with good gifts.

दत्तं हुतं भवेत् तस्य निष्फलं नात्र संशयः ।

ब्राह्मणः क्षत्रियो वैश्यः शूद्रश्चापि चतुर्थकः ॥ १७ ॥

There is no doubt that the gifts which he would give to some other brāhmaṇa by ignoring that — learned brāhmaṇa or the offerings that he would make, would be fruitless. On auspicious occasions a brāhmaṇa, a kṣatriya, a vaiśya and a śūdra as the fourth should worship a brāhmaṇa that has sought their shelter — whether he is a fool or a learned brāhmaṇa.

पुण्यलोकेषु सर्वेषु संश्रितं पूजयेत् द्विजम् ।

मूर्खं वापि हि विद्वांसं तस्य पुण्यफले शृणु ॥ १८ ॥

Listen I will tell you the meritorious fruit of it.

अश्वमेधस्य यज्ञस्य फलं तस्य प्रजायते ।

कस्माद्धि कारणाद्राजच्छक्यं प्राप्य न कारयेत् ॥ १९ ॥

अन्यो विप्रः समायातस्तत्कालं श्राद्धकर्मणि ।

उभौ तौ पूजयेत् तत्र भोजनाच्छादनैस्ततः ॥ २० ॥

He obtains the fruit of a horse-sacrifice. Oh King, what is the reason for which — that is — there is no reason why he should not get done what is possible ? If another brāhmaṇa comes at the time when the Śrāddha — rite is going on, he should then honour both the brāhmaṇas by giving them food, shelter, Tāmbūla and presents.

तांबूलदक्षिणाभिश्च पितरस्तस्य हर्षिताः ।

श्राद्धभुक्ताय दातव्यं सदा दानं च दक्षिणा ॥ २१ ॥

If he does this, his dead ancestors are pleased. One should always give gifts and make presents to a brāhmaṇa who has eaten at a Śrāddha.

न ददेच्छ्राद्धकर्ता यो गोहत्यादि समं भवेत् ।

द्वावेतौ पूजयेत् तस्माच्छ्रद्धया नृपसत्तम ॥ २२ ॥

The sin of that performer of a Śrāddha who does not give gifts would be equal to that due to the killing of a cow.

निर्धनत्वप्रभावाद्धै तमेकं हि प्रपूजयेत् ।

व्यतीपातेऽपि संप्राप्ते वैधृतौ च नृपोत्तम

॥ २३ ॥

Therefore, Oh best King, these two should be honoured with faith. If he is poor, he should honour one of the two. Thus men belonging to the three castes such as

अमावास्यां तथा राजन् क्षयाहेऽपरपक्षके ।

श्राद्धमेवं प्रकर्तव्यं ब्राह्मणादित्रिवर्णकैः

॥ २४ ॥

brāhmaṇa etc. should perform a śrāddha on the day of a great calamity, or when the astronomical division of time, called Vaidhṛti has come.

यज्ञे तथा महाराज ऋत्विजश्च प्रकाशयेत् ।

तथा विप्राः प्रकर्तव्याः श्राद्धदानाय सर्वदा

॥ २५ ॥

Or on a new-moon day, or a day between two sunrises in the next half. Oh great King, he should employ priests officiating at sacrifices.

अविज्ञातः प्रकर्तव्यो ब्राह्मणो नैव जानता ।

यस्यापि ज्ञायते वंशः कुलं त्रिपुरुषं तथा

॥ २६ ॥

In the same way, he should always employ brāhmaṇas for offering a Śrāddha. A wise man should never employ an unknown brāhmaṇa.

आचारश्च तथा राजस्तं विप्रं सन्निमन्त्रयेत् ।

कुलं न ज्ञायते यस्य आचारेण विचारयेत्

॥ २७ ॥

He should invite that brāhmaṇa whose family up to the third previous generation from him is known and whose conduct is known.

श्राद्धदाने प्रकर्तव्ये विशुद्धो मूर्ख एव हि ।

अविज्ञातो भवेद्विप्रो वेदवेदांगपारगः

॥ २८ ॥

Oh King, He should consider the conduct of a Brāhmaṇa whose family is not known. When the śrāddha offering is to be made, it may be not known whether

श्राद्धदानं प्रकर्तव्यं तस्माद्विप्रं निमन्त्रयेत् ।

आतिथ्यं तु प्रकर्तव्यमपूर्वं नृपसत्तम

॥ २९ ॥

a brāhmaṇa is pure or foolish, or is one who has mastered the Vedas and the vedāṅgas. A Śrāddha offering out to be done; so he should invite a brāhmaṇa for that.

अन्यथा कुरुते पापी स याति नरकं ध्रुवम् ।

तस्माद्विप्रः प्रकर्तव्यो दाने श्राद्धे च पर्वसु

॥ ३० ॥

Oh best King, first hospitable reception should be given to him. If a sinful host does otherwise, he certainly goes to hell. Therefore a brāhmaṇa should be engaged at a presentation of gifts or a Śrāddha on the parvan days.

आदौ परीक्षयेद्विप्रं श्राद्धे दाने प्रकारयेत् ।

नाश्रन्ति तस्य वै गेहे पितरो विप्रवर्जिताः

॥ ३१ ॥

At the time of presentation of gifts or a Śrāddha, he should engage a brāhmaṇa after examining him. In his house, the dead ancestors do not eat without a brāhmaṇa.

शापं दत्त्वा ततो यान्ति श्राद्धाद्विप्रविवर्जितात् ।

महापापी भवेत्सोऽपि ब्रह्मणः सदृशो यदि

॥ ३२ ॥

They go away after cursing him who offers the Śrāddha from a Śrāddha performed without a brāhmaṇa. He who offers such a Śrāddha,

पौत्राचारं परित्यज्य यो वर्तेत नरोत्तम ।

महापापी स विज्ञेयः सर्वधर्मबहिष्कृतः ॥ ३३ ॥

is a great sinner even if he resembles Brahma. Oh King, he who lives by abandoning the performance of rites to the dead ancestors, should be known to be a great sinner to be ex-communicated.

ये त्यजन्ति शिवाचारं वैष्णवं भोगदायकम् ।

निन्दन्ति ब्राह्मणं धर्मं विज्ञेयाः पापवर्धनाः ॥ ३४ ॥

Those who give up auspicious practices relating to Śrī Viṣṇu and giving that is, bringing enjoyments and who condemn the brāhmaṇic way of conduct should be known as men of increasing sin,

ये त्यजन्ति शिवाचारं शिवभक्तान् द्विषन्ति च ।

हरिं निन्दन्ति ये पापा ब्रह्मद्वेषकराः सदा ॥ ३५ ॥

those, who give up auspicious practices who hate the devotees of Śiva, who, the sinners, abuse Śrī Hari, who always hate Brahmā or brāhmaṇas,

आचारनिन्दका ये ते महापातककृत्तमाः ।

आद्यं पूज्यं परं ज्ञानं पुण्यं भागवतं तथा ॥ ३६ ॥

who condemn religious practices, are the greatest sinners. I shall now tell you about the religious, merit of those who worship the first, venerable,

वैष्णवं हरिवंशं वा मत्स्यं वा कूर्ममेव च ।

पाद्यं वा ये पूजयन्ति तेषां श्रेयो वदाम्यहम् ॥ ३७ ॥

The highest knowledge, the meritorious Bhāgavata and other Purāṇas like Śrī Viṣṇu, Harivamśa, Matsya or Padma. He – that is such a person, has actually worshipped God Śrī Viṣṇu.

प्रत्यक्षं तेन वै देवः पूजितो मधुसूदनः ।

तस्मात् प्रपूजयेज्ज्ञानं वैष्णवं विष्णुवल्लभम् ॥ ३८ ॥

Therefore one should worship the knowledge, contained in the Viṣṇu Purāṇa and dear to Śrī Viṣṇu.

देवस्थाने च नित्यं वै वैष्णवं पुस्तकं नृप ।

तस्मिन् प्रपूजिते विप्र पूजितः कमलापतिः ॥ ३९ ॥

Oh King, there is always kept a book that is a copy of the Viṣṇu Purāṇa. When it is worshipped Lakṣmī, Lord Śrī Viṣṇu is worshipped.

असंपूज्य हरेर्ज्ञानं ये गायन्ति लिखन्ति च ।

अज्ञाय तत्प्रयच्छन्ति शृण्वन्त्युचारयन्ति च ॥ ४० ॥

Those who, without worshipping the Purāṇa containing knowledge about Śrī Hari, sing or write, or without knowing it, present it, or listen to or recite it,

विक्रीडन्ति च लोभेन कुज्ञाननियमेन च ।

असंस्कृतप्रदेशेषु यथेष्टं स्थापयन्ति च ॥ ४१ ॥

or sell it through greed and devotion to bad, that is, wrong knowledge or place it, as they will, at places that are not purified,

हरिज्ञानं यथा क्षेमं प्रत्यक्षाच्च प्रकाशयेत् ।

अधीते च समर्थश्च यः प्रमादं करोति च ॥ ४२ ॥

Or one who would declare it explicitly in accordance with — that is — helping his welfare, or he who, being capable, commits mistakes after having studied — it or he who,

अशुचिश्चाशुचौ स्थाने यः प्रवक्ति शृणोति च ।

इति सर्वं समासेन ज्ञाननिन्दासमं स्मृतम् ॥ ४३ ॥

being impure explains or listens to it at an impure place — all these condemn knowledge. This, in brief, is said to be the condemnation of knowledge.

गुरुपूजामकृत्वैव यः शास्त्रं श्रोतुमिच्छति ।

न करोति च शुश्रूषामाज्ञाभंगं च भावतः

॥ ४४ ॥

I shall now tell you about the sin of him, who, the sinful one, desires to learn sacred texts without worshipping his preceptor, who does not render service to his preceptor and

नाभिनन्दति तद्वाक्यमुत्तरं रं प्रयच्छति ।

गुरुकर्मणि साध्ये च तदुपेक्षां करोति च

॥ ४५ ॥

deliberately disobeys him and who does not approve of the words of the preceptor, does not respond to him, ignores when some work of the preceptor is to be done, and he who abandons his preceptor who is afflicted and weak,

गुरुमार्तमशक्तं च विदेशं प्रस्थितं तथा ।

अरिभिः परिभूतं वा यः संत्यजति पापकृत्

॥ ४६ ॥

or is proceeding to a foreign country, or has been humiliated by adversaries or while he is reciting a Purāṇa.

पठमानं पुराणं तु तस्य पापं वदाम्यहम् ।

कुंभीपाके वसेत् तावत् यावदिन्द्राश्चतुर्दश

॥ ४७ ॥

Till the period of fourteen Indra have ruled, he would live in the hell called Kumbhīpāka. Also one who, of a sinful mind, ignores

पठमानं गुरुं यो हि उपेक्षयति पापधीः ।

तस्यापि पातकं घोरं चिरं नरकदायकम्

॥ ४८ ॥

his preceptor – reading the Purāṇa, has committed a terrible sin, giving that is taking him to hell. Also the sin of him who condemns his wife,

भार्यापुत्रेषु मित्रेषु यश्चावज्ञां करोति च ।

इत्येतत्पातकं ज्ञेयं गुरुनिन्दासमं महत्

॥ ४९ ॥

sons and friends is as great as that of the condemnation of one's preceptor. One who kills a brāhmaṇa,

ब्रह्महा स्वर्णस्तेयी च सुरापी गुरुतल्पगः ।

महापातकिनश्चैते तत्संयोगी च पञ्चमः

॥ ५० ॥

One who steals gold, one who drinks liquor, one who violates his teacher's bed — (teacher's wife) all there are great sinners. So also the one who going — that is — abets them.

क्रोधाद्वेषाद्भयाद्गोभाद्ब्राह्मणस्य विशेषतः ।

मर्मातिकृन्तको यश्च ब्रह्मघ्नः स प्रकीर्तितः

॥ ५१ ॥

He who very much cuts the vitals especially of a brāhmaṇa through anger, hatred or greed, is to be the killer of a brāhmaṇa.

ब्राह्मणं यः समाहूय याचमानमर्किचनम् ।

पश्चान्नास्तीति यो ब्रूयात् स च वै ब्रह्महा नृप

॥ ५२ ॥

Oh King, he also is the killer of a brāhmaṇa, who, having invited a poor, soliciting brāhmaṇa, says 'No' — that is refuses to give any gift to him.

यस्तु विद्याभिमानेन निस्तेजयति वै द्विजम् ।

उदासीनं सभामध्ये ब्रह्महा स प्रकीर्तितः

॥ ५३ ॥

He is declared to be the killer of a brāhmaṇa, who, due to the pride of his own knowledge, renders lustreless — that is humiliates a nutral brāhmaṇa in an assembly.

मिथ्यागुणैरथात्मानं नयत्युत्कर्षतां पुनः ।

गुरुं विरोधयेद्यस्तु स च वै ब्रह्महा स्मृतः

॥ ५४ ॥

He is said to be the killer of a brāhmaṇa, who elevates himself by mean of pretended virtues and who opposes his preceptor. They call him to be the killer of a brāhmaṇa.

क्षुत्तृषातसदेहानामन्नभोजनमिच्छताम् ।

यः समाचरते विघ्नं तमाहुर्ब्रह्मघातकम्

॥ ५५ ॥

Who creates an obstacle to them, who, with their bodies tormented by hunger and thirst, seek food or meal. He also is said to be the killer of a brāhmaṇa who, a wicked one, is intent upon find out the

पिशुनः सर्वलोकानां रन्ध्रान्वेषणतत्परः ।

उद्वेजनकरः क्रूरः स च वै ब्रह्महा स्मृतः

॥ ५६ ॥

weak points of all the people, who causes torture and is cruel.

देवद्विजगवां भूमिं पूर्वदत्तां हरेत्तु यः ।

प्रनष्टामपि कालेन तमाहुर्ब्रह्मघातकम्

॥ ५७ ॥

They call him the killer of a brāhmaṇa, who would snatch back the land, though destroyed, in course of time, which was given to a deity, a brāhmaṇa or cows.

द्विजवित्तापहरणं न्यासेन समुपार्जितम् ।

ब्रह्महत्यासमं ज्ञेयं तस्य पातकमुत्तमम्

॥ ५८ ॥

That sin of taking away the wealth of a brāhmaṇa obtained as, that is which was put as a deposit should be known to be as great as that of the killing a brāhmaṇa.

अग्निहोत्रं परित्यज्य पञ्चयज्ञीयकर्मणि ।

मातापित्रोर्गुरूणां च कूटसाक्ष्यं च यश्चरेत्

॥ ५९ ॥

He who gives up making an oblation to the fire in the rite of the five daily sacrifices, he who stands as a false witness

अप्रियं शिवभक्तानामभक्ष्याणां च भक्षणम् ।

वने निरपराधानां प्राणिनां च प्रमारणम्

॥ ६० ॥

against his mother, father and preceptor is, a great sinner. This sin and eating what is not dear to Śiva's devotees and what ought not to be eaten, and also

गवां गोष्ठे वने चाग्नेः पुरे ग्रामे च दीपनम् ।

इति पापानि घोराणि सुरापानसमानि तु

॥ ६१ ॥

killing innocent beasts in the forest and setting fire to a cow-pen, a city or village all these are terrible sins equal to the sin involved in drinking liquor.

दीनसर्वस्वहरणं परस्त्रीगजवाजिनाम् ।

गोभूरजतवस्त्राणामोषधीनां रसस्य च

॥ ६२ ॥

Taking away all the possessions of a poor man, kidnapping another's wife, snatching elephants and horses, or cows, land, silver.

चन्दनागुरुकपूरकस्तूरीपट्टवाससाम् ।

परन्यासापहरणं रुक्मस्तेयसमं स्मृतम्

॥ ६३ ॥

garments, herbs and minerals, sandal, aloe wood, camphor, musk, woven silk or taking away the deposits made by others is said to be like the stealing of gold.

कन्याया वरयोग्याया अदानं सदृशे वरे ।

पुत्रमित्रकलत्रेषु गमनं भगिनीषु च

॥ ६४ ॥

Not giving in marriage his marriageable daughter to a befitting groom, having an illicit connection with the wife of his son, or friend or his own sister,

कुमारी साहसं घोरमन्त्यजस्त्रीनिषेवणम् ।

सवर्णायाश्च गमनं गुरुतल्पसमं स्मृतम्

॥ ६५ ॥

fearful violating of a maiden, attached to a Śūdra-woman, cohabiting with a woman of the same caste is said to be like violating one's teacher's bed.

महापातकतुल्यानि पापान्युक्तानि यानि तु ।

तानि पातकसंज्ञानि तन्न्यूनमुपपातकम् ॥ ६६ ॥

Those sins, which have been enumerated as sins, resemble major sins.

द्विजायार्थं प्रतिज्ञाय न प्रयच्छति यः पुनः ।

तत्र विस्मरते विप्रस्तुल्यं तदुपपातकम् ॥ ६७ ॥

When a brāhmaṇa having promised money to a brāhmaṇa does not give it and forgets about it – that is equal to a minor sin.

द्विजद्रव्यापहरणं मर्यादाया व्यतिक्रमम् ।

अतिमानातिकोपश्च दांभिकत्वं कृतघ्नता ॥ ६८ ॥

Some other minor sins are : Snatching the wealth of a brāhmaṇa, crossing one's limit, too much pride, too much anger, hypocrisy, ingratitude,

अन्यत्र विषयासक्तिः कार्पण्यं शाब्दमत्सरम् ।

परदाराभिगमनं साध्वीकन्याभिदूषणम् ॥ ६९ ॥

lust for someone other, (wife); miserliness, wickedness, jealousy, sexual intercourse with the wife of another, violating a chaste maiden.

परिवित्तिः परिवेत्ता यया च परिविद्यते ।

तयोर्दानं च कन्यायास्तयोरेव च याजनम् ॥ ७० ॥

The younger brother married before the elder brother, the girl whom he marries are sinners. It is a sin to offer a girl to them, or to act as a priest at sacrifices performed by them; Other sins are

पुत्रमित्रकलत्राणामभावे स्वामिनस्तथा ।

भार्याणां च परित्यागः साधूनां च तपस्विनाम् ॥ ७१ ॥

abandoning one's son, friend, wife, also one's master when he is reduced to poverty and one's wife and good people and ascetics.

गवां क्षत्रियवैश्यानां स्त्रीशूद्राणां च घातनम् ।

शिवायतनवृक्षाणां पुण्यारामविनाशनम्

॥ ७२ ॥

Killing a cow, a kṣatriya, a vaiśhya, a woman or a śūdra, destruction of a Śiva's temple, trees and lovely groves.

यः पीडामाश्रमस्थानामाचरेदल्पिकामपि ।

तद्भृत्यपरिवर्गस्य पशुधान्यवनस्य च

॥ ७३ ॥

He who causes even a small damage to hermitages or harms the group of servants there or the beasts living there.

कर्पधान्यपशुस्तेयमयाज्यानं च याजनम् ।

यज्ञारामतडागानां दारापत्यस्य विक्रयः

॥ ७४ ॥

Or steals ploughs. Corn or beasts, or acts as a priest at a sacrifice of those who do not deserve to perform a sacrifice, is a sinner. The sale of merit due to a sacrifice, of a grove or a lake, one's wife and children.

तीर्थयात्रोपवासानां व्रतानां च सुकर्मणाम् ।

स्त्रीधनान्युपजीवन्ति स्त्रीभगात्यन्तजीविता

॥ ७५ ॥

or the merit of pilgrimage, fasts, vows and other pious acts, is a sin. They are sinners who live on the wealth of women and he who lives for a large part on the affluence of a woman are sinners.

स्वधर्मं विक्रयेद्यस्तु अधर्मं वर्णते नरः ।

परदोषप्रवादी च परच्छिद्रावलोककः

॥ ७६ ॥

Oh prince, he who would tell off his own faith, and he would praise unrighteous, he who mentions the fault of others, he who observes the weak points of others.

परद्रव्याभिलाषी च परदारावलोककः ।

एते गोघ्नसमानाश्च ज्ञातव्या नृपनन्दन ॥ ७७ ॥

He who long for other's wealth, he who passionately gazes on another's wife — all these should be looked upon as resembling the killer of cows.

यः कर्ता सर्वशास्त्राणां गोहर्ता गोश्च विक्रयी ।

निर्दयोऽतीव भृत्येषु पशूनां दमकश्च यः ॥ ७८ ॥

He is a sinner who condemns all sacred texts, who snatches a cow, who sells the beasts, who tells lies or listens to the lies uttered by other, he is a sinner.

मिथ्या प्रवदते वाचमाकर्णयति यः परैः ।

स्वामिद्रोही गुरुद्रोही मायावी चपलः शठः ॥ ७९ ॥

He who plots against his master, or preceptor, who is deceitful, who is fickle or wicked.

यो भार्यापुत्रमित्राणि बालवृद्धकृशातुरान् ।

भृत्यानतिथिबन्धूंश्च त्यक्त्वाऽश्नाति बुभुक्षितान् ॥ ८० ॥

He is a sinner who eats alone leaving his hungry wife, sons, friends and children, old people, weak and afflicted persons and also servants, guests and relatives.

ये तु मृष्टं समश्नन्ति नो वाञ्छन्तं ददन्ति च ।

पृथक्पाकी स विज्ञेयो ब्रह्मवादिषु गर्हितः ॥ ८१ ॥

Those who eat savory food and do not give it to him who desires it should be known as ones cooking separately, for themselves only and such a person is condemned by the teachers of the Vedas.

नियमान् स्वयमादाय ये त्यजन्त्यजितेन्द्रियाः ।

प्रब्रज्यागमितायैश्च संयुक्ता ये च मद्यपैः ॥ ८२ ॥

Those who take up restrictions and later, with their organs of sense not conquered, give them up.

ये चापि क्षयरोगार्ता गां पिपासाक्षुधातुराम् ।

न पालयन्ति यत्नेन ते गोघ्ना नारकाः स्मृताः ॥ ८३ ॥

and also those who do not protect a cow that is afflicted with consumption or with thirst and hunger, are the

सर्वपापरता ये च चतुष्पात्क्षेत्रभेदकाः ।

साधून् विप्रान् गुरुंश्चैव यश्च गां हि प्रताडयेत् ॥ ८४ ॥

killers of cows and are said to be hellish beings. Those who are engrossed in committing all kinds of sins, those who destroy the grazing field of the quadrupeds,

ये ताडयन्त्यदोषां च नारीं साधुपदे स्थिताम् ।

आलस्यबद्धसर्वाङ्गो यः स्वपिति मुहुर्मुहुः ॥ ८५ ॥

Or he who would beat — i.e. beats saints, brāhmaṇas, preceptors of or a cow and also those who beat a faultless woman settled in a good position,

दुर्बलांश्च न पुष्णन्ति नष्टान्नान्वेषयन्ति च ।

पीडयन्त्यतिभारेण सक्षतान्वाहयन्ति च ॥ ८६ ॥

and he, who, with his entire body, bound with laziness, sleeps again and again, those who do not feed the weak or who do not look for the missing ones, or who trouble large burdens or drive them when they are wounded one involved in all kinds of sins.

सर्वपापरता ये च संयुक्ता ये च भुञ्जते ।

भग्रांर्गी क्षतरोगार्ता गोरूपां च क्षुधातुराम् ॥ ८७ ॥

So also those who eat together that is from the same plate. Those men, who do not protect a cow with her limbs broken and afflicted with wounds and other diseases

न पालयन्ति यत्नेन ते जना नारकाः स्मृताः ।

वृषाणां वृषणौ ये च पापिष्ठा घातयन्ति च ॥ ८८ ॥

and with hunger, are said to be hellish beings. Those men, who, the most sinful ones, strike the scrotum of bulls, that is, castrate them,

बाधयन्ति च गोवत्सान् महानारकिणो नराः ।

आशया समनुप्राप्तं क्षुत्तृषाश्रमपीडितम् ॥ ८९ ॥

and also who harm cows calves are being living in a great – very painful hell.

ये चातिथिं न मन्यन्ते ते वै निरयगामिनः ।

अनाथं विकलं दीनं बालं वृद्धं भृशतुरम् ॥ ९० ॥

Those men who do not honour a guest who has come to them with hope and who is oppressed with hunger and exertion, go to hell.

नानुकंपन्ति ये मूढास्ते यान्ति नरकार्णवम् ।

अजाविको माहिषिको यः शूद्रा वृषलीपतिः ॥ ९१ ॥

Those fools who do not show pity for a helpless, or maimed, or poor or young or old or very much afflicted person go to the ocean – that is in the form of hell. One who keeps goats, one who keeps buffaloes, one who is the husband of a śūdra or a barren woman

शूद्रो विप्रस्य क्षत्रस्य य आचारेण वर्तते ।

शिल्पिनः कारवो वैद्यास्तथा देवलका नराः ॥ ९२ ॥

or a śūdra behaving like a brāhmaṇa or a kṣatriya, also architects, artisans, physicians and devalakas and those

भृतकामात्यकर्माणः सर्वे निरयगामिनः ।

यश्चोदितमतिक्रम्य स्वेच्छया आहरेत् करम् ॥ ९३ ॥

who make their servants work hard, go to hell. He, who, having transgressed what is prescribed, would charge arbitrarily more tax, also he who would inflict punishment without a proper cause, would be roasted in hells,

नरकेषु स पच्येत यश्च दण्डं वृथा नयेत् ।

उत्कोचकैरधिकृतैस्तस्करैश्च प्रपीड्यते

॥ ९४ ॥

That King whose subjects are harassed by officials receiving bribes,

यस्य राज्ञः प्रजाराज्ये पच्यते नरकेषु सः ।

ये द्विजाः प्रतिगृह्णन्ति नृपस्य पापवर्तिनः

॥ ९५ ॥

by thieves in his kingdom, is roasted in hells. There is no doubt that those brāhmaṇas who accepts gifts from a King of a bad conduct

प्रयान्ति तेऽपि घोरेषु नरकेषु न संशयः ।

पारदारिकचौराणां यत्पापं पार्थिवस्य च

॥ ९६ ॥

also go to fearful hells. The King has committed that sin which is committed by cohabiting with other's wives or by thieves.

भवत्यरक्षतो घोरो राज्ञस्तस्य परिग्रहः ।

अचौरं चौरवद्यश्च चौरं चाचौरवत्पुनः

॥ ९७ ॥

Being favoured by a King, who does not protect, is fearful. That King, who, without thinking properly, behaves with a person

अविचार्य नृपः कुर्यात् सोऽपि वै नरकं व्रजेत् ।

घृततैलान्नपानादि मधुमांससुरासवम्

॥ ९८ ॥

Who is not a thief, as he would behave with a thief, or who behaves with a thief, as he would behave with one who is not a thief, would also go to hell.

गुडेक्षुक्षीरशाकादि दधिमूलफलानि च ।

तृणकाष्ठं पुष्पपत्रं कांस्यभाजनमेव च

॥ ९९ ॥

Men go to hell, who through greed, snatch such objects as ghee, oil, food, drink, honey, flesh, wine or any other spirituous liquor, wood, floaters leaves, vessels

उपानच्छत्रकटकशिबिकामासनं मृदु ।

ताम्रं सीसं त्रपुं कांस्यं शंखाद्यं च जलोद्भवम्

॥ १०० ॥

of bell-metal, shoes, umbrella, bracelet, palanquin, sofa seat, copper, lead, tin, bell-metal or conch etc.,

वादित्रं वैणुवंशाद्यं गृहोपस्करणानि च ।

ऊर्णाकार्पासकौशेयरंगपद्मोद्भवानि च

॥ १०१ ॥

that has come up from water, musical instrument like a flute, domestic utensils, garments made of wool, cotton, or silken garments, objects belonging to the

तूलं सूक्ष्माणि वस्त्राणि ये लोभेन हरन्ति च ।

एवमादीनि चान्यानि द्रव्याणि विविधानि च

॥ १०२ ॥

place of assembly or temples, or cotton or fine garments. He, who would snatch these and other objects,

नरकेषु द्रुतं गच्छेदपहृत्याल्पकान्यपि ।

यद्वा तद्वा परद्रव्यमपि सर्षपमात्रकम्

॥ १०३ ॥

even in a small quantity, would quickly go to hell. There is no doubt that a man who snatches other's possession even of the measure of a mustard that is, even the smallest possession goes to hell.

अपहृत्य नरो याति नरके नात्र संशयः ।

बह्वल्पकाद्यपि तथा परस्य ममताकृतम्

॥ १०४ ॥

There is no doubt that a man who takes away a small or a big object of another person, loved by the latter, goes to hell.

अपहृत्य नरो याति नरके नात्र संशयः ।

एवमाद्यैर्नरः पापैरुत्क्रान्तिसमनन्तरम् ॥ १०५ ॥

Due to these and other sins, a man, immediately after his departure, would get back his former form or his body to be struck by Yama's servants.

शरीरघातनार्थाय पूर्वकारमवाप्नुयात् ।

यमलोकं व्रजन्त्येते शरीरस्था यमाज्ञया ॥ १०६ ॥

The embodied ones go to Yama's world by the order of Yama. They are very much pained when they are being taken by the very fierce

यमदूतैर्महाघोरैर्नीयमानाः सुदुःखिताः ।

देवतिर्यङ्मनुष्याणामधर्मनियतात्मनाम् ॥ १०७ ॥

messengers of Yama Dharmarāja. Yama is said to be punisher, due to various sorts of severe corporeal punishments meted out by him, to gods,

धर्मराजः स्मृतः शास्ता सुघोरैर्विविधैर्वधैः ।

विनयाचारयुक्तानां प्रमादान्मलिनात्मनाम् ॥ १०८ ॥

lower animals and men who are governed by unrighteousness. Preceptor is the punisher through expiations – that is, who makes

प्रायश्चित्तैर्गुरुः शास्ता न च तैरीक्ष्यते यमः ।

पारदारिकचौराणामन्यायव्यवहारिणाम् ॥ १०९ ॥

them under expiations of those who are endowed with decent behaviour but have soiled themselves through an error.

नृपतिः शासकः प्रोक्तः प्रच्छन्नानां च धर्मराट् ।

तस्मात्कृतस्य पापस्य प्रायश्चित्तं समाचरेत् ॥ ११० ॥

Yama is not seen by them – that is their cases are not decided by Yama. A King is said to be the ruler of those

नाभुक्तस्यान्यथा नाशः कल्पकोटिशतैरपि ।

यः करोति स्वयं कर्म कारयेद्वाऽनुमोदयेत् ॥ १११ ॥

Who violate other's wives, who are thieves and who do their transactions unjustly; and Dharmarāja is the ruler of those who have hidden themselves. Therefore, one should undergo expiation for the sin that

कायेन मनसा वाचा तस्य चाधोगतिः फलम् ।

इति संक्षेपतः प्रोक्ताः पापभेदास्त्रिधाऽधुना ॥ ११२ ॥

one has committed. There is no destruction of one has not enjoyed even after crores of kalpas. For him, who himself commits a sin, or causes someone else to commit or causes to commit it, or approves of it, by means of body, mind, speech, the fruit is going down to hell.

कथ्यन्ते गतयश्चित्रा नराणां पापकर्मणाम् ।

एतत्ते नृपते धर्मफलं प्रोक्तं सुविस्तरात् ॥ ११३ ॥

In this way, the three kinds of sin have been explained by me in brief. Different courses followed by men committing sins are narrated.

अन्यत् किं ते प्रवक्ष्यामि तन्मे ब्रूहि नरोत्तम ।

अधर्मस्य फलं प्रोक्तं धर्मस्यापि वदाम्यहम् ॥ ११४ ॥

Oh best of men, tell me, what else I should explain to you. I have told you about the fruit of unrighteousness. I shall tell you about the fruit of righteousness also.

इत्युत्त्वा मातलिस्तत्र राजानं सर्ववत्सलम् ।

तस्मिन् धर्मप्रसंगेन इत्याख्यातं महात्मना

॥ ११५ ॥

Thus Mātali spoke to the King loved by all. The magnanimous one thus spoke on the topic of righteousness.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने पितृतीर्थवर्णने

ययातिचरित्रे सप्तषष्ठितमोऽध्यायः ॥

॥ ॐ श्री कृष्णार्पणमस्तु ॥

In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under Vena Upākhyāna the sixty seventh adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ अष्टषष्ठितमोऽध्यायः – Adyāya 68

Ślokas 1 to 17

ययातिरुवाच— Yayāti said :

अधर्मस्य फलं सूत श्रुतं सर्वं मया विभो ।

धर्मस्यापि फलं ब्रूहि श्रोतुं कौतूहलं मम

॥ १ ॥

Oh charioteer, oh Lord, I have heard everything about the fruit of unrighteousness. Tell me also about the fruit of righteousness. I have a curiosity to hear it.

मातलिरुवाच— Mātali said :

अथ पापैरिमे यान्ति यमलोकं चतुर्विधाः ।

सन्त्रासजननं घोरं विवशाः सर्वदिहिनः

॥ २ ॥

These four kinds of all the embodied ones, being helpless, go to the Yama's world which causes fear and which is terrible, due to their sins.

गर्भस्थैर्जायमानैश्च बालैस्तरुणमध्यमैः ।

पुंस्त्रीनां पुंसकैर्वृद्धैर्यातव्यं जन्तुभिस्ततः ॥ ३ ॥

All beings, that remain in the womb, that are born, and children, young men, middle aged men, old men, men, women and eunuchs have to go to Yama's world.

शुभाशुभफलं तत्र देहिनां प्रविचार्यते ।

चित्रगुप्तादिभिः सर्वैर्मध्यस्थैः सर्वदर्शिभिः ॥ ४ ॥

There the auspicious and inauspicious fruit of the deeds of human beings is decided by all the impartial and omniscient Citragupta and others.

न तेऽत्र प्राणिनः सन्ति येन यान्ति यमक्षयम् ।

अवश्यं हि कृतं कर्म भोक्तव्यं तद्विचारितम् ॥ ५ ॥

There are no beings in the world, that do not go to Yama's abode. The fruit of the deed done by a being has to be enjoyed as decided by them.

ये तत्र शुभकर्माणः सौम्यचित्ता दयान्विताः ।

ते नरा यान्ति सौम्येन पथा यमनिकेतनम् ॥ ६ ॥

Those men, who do auspicious deeds, who have soft hearts, who are endowed with pity, go to Yama's abode along a pleasing path.

यः प्रदद्याच्च विप्राणामुपानत्काष्ठपादुके ।

सविमानेन महता सुखं याति यमालयम् ॥ ७ ॥

A man who would give — that is, who gives shoes, wood, or sandals, to brāhmanas,

छत्रदानेन गच्छन्ति यथा साध्रेण देहिनः ।

दिव्यवस्त्रपरीधाना यान्ति वस्त्रप्रदायिनः ॥ ८ ॥

happily goes to Yama's abode in a great Vimāna. By giving Umbrellas as gifts to brāhmaṇa human beings to Yama's abode.

शिबिकायाः प्रदानेन विमानेन सुखं व्रजेत् ।

सुखासनप्रदानेन सुखं यान्ति यमालयम्

॥ ९ ॥

By giving a palanquin as a gift to a brāhmaṇa one would happily go to Yama's abode along a path in the sky.

आरामकर्ता छायासु शीतलासु सुखं व्रजेत् ।

यान्ति पुष्पकयानेन पुष्पारामप्रदायिनः

॥ १० ॥

Those who give garments as gifts to brāhmaṇas, go, wearing divine garments to Yama's abode. by giving a palanquin as a gift to a brāhmaṇa, one would happily go to Yama's abode in an Vimāna

देवायतनकर्ता च यतीनामाश्रमस्य च ।

अनाथमण्डपानां च क्रीडन् याति गृहोत्तमैः

॥ ११ ॥

By giving a comfortable seat to a brāhmaṇa human beings happily go to Yama's abode. One who has constructed groves would go happily enjoying very cool shadows. Those who give gardens with trees of flowers go to Yama's abode in a Vimāna. He, who builds a temple

देवाग्निगुरुविप्राणां मातापित्रोश्च पूजकः

॥ १२ ॥

or a hermitage for ascetics, or pavillions for the helpless playfully goes, due to best dwellings to Yama's abode. So also, he who worships deities, fire, preceptors, brāhmaṇas, and his father and mother, playfully goes to Yama's abode.

विप्रेषु दीनेषु गुणान्वितेषु

यच्छ्रद्धया स्वल्पमपि प्रदत्तम् ।

तत्सर्वकामान् समुपैति लोके

श्राद्धे च दानं प्रवदन्ति सन्तः

॥ १३ ॥

All that, even though little, which is given with faith to helpless, virtuous brāhmaṇas, obtains that is — secures for him all the desired objects.

श्रद्धादानेन विज्ञेयमपि बालाग्रमात्रकम् ।

यत्पात्रादि चतुष्टयं श्रद्धा तेषु सदा मम

॥ १४ ॥

The saints say that in the world gifts should be given at a Śrāddha. It should be realized that whatever — even of the measure of that which remains on the tip of a hair is given with faith gives good fruit.

श्रद्धीयते सदा तस्माच्छ्रद्धायास्तत्फलं भवेत् ।

गुणान्वितेषु दीनेषु यच्छत्यावसथान्यपि

॥ १५ ॥

I always rely upon the four recipients at a Śrāddha. Therefore if one always has faith, the fruit of faith would be obtained by him. Oh King, he, who gives dwellings to the virtuous but helpless brāhmaṇas, goes to the abode of the grandsire, which satisfies all his desires.

स प्रयाति सर्वकामं स्थानं पैतामहं नृप ।

श्रद्धया येन विप्राय दत्तं काकिणि मात्रकम्

॥ १६ ॥

Oh King, he who has given with faith, something even of the size of a cowrie to a brāhmaṇa, would be a divine guest, enhancing glory of gods.

स स्याद्विव्यतिथिर्भूपदेवानां कीर्तिवर्धनः ।

तस्माच्छ्रद्धान्वितैर्देयं तत्फलं भवति ध्रुवम्

॥ १७ ॥

Therefore, those who have faith, should give — that is — human beings should give with faith. There is certainly obtained the fruit of that.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने मातृपितृतीर्थवर्णने
ययातिचरित्रे अष्टषष्ठितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under
Vena Upākhyāna the sixty eighth adhyāya comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

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अथ एकोनसप्ततितमोऽध्यायः – Adyāya 69

Ślokas 1 to 39

मातलिरुवाच— Mātali said :

अथ धर्माः शिवेनोक्ताः शिवधर्मगिमोत्तमाः ।

ज्ञेया बहुविधास्ते च कर्मयोगप्रभेदतः

॥ १ ॥

Acts of righteousness have told by Śiva in the excellent scriptures of the Śiva cult. Due to the difference in the manner of performance of acts, they should be known to be many.

हिंसादिदोषनिर्मुक्ताः क्लेशायासविवर्जिताः ।

सर्वभूतहिताः शुद्धाः सूक्ष्मायासा महत्फलाः

॥ २ ॥

The ancient acts as told by Śiva are free from blemishes like harming others, are without suffering and exertion, are beneficial to all beings, are pure, involve little effort and give great fruit.

अनन्तशाखाकलिताः शिवमूलैकसंश्रिताः ।

ज्ञानध्यानसुपुष्पाढ्याः शिवधर्माः सनातनाः

॥ ३ ॥

They have many branches, but resort to – that is one supported by the root in the form of Śiva. They have good flowers like knowledge and meditation.

धारयन्ति शिवं यस्माद्वार्यते शिवभाषितैः ।

शिवधर्माः स्मृतास्तस्मात्संसारार्णवतारकाः ॥ ४ ॥

Since they sustain Śiva and are supported by the sufferings of Śiva, they that help human beings to cross the ocean of the worldly existence, are known to be acts liked by Śiva.

तथाऽहिंसाक्षमा सत्यं ह्रीः श्रद्धेन्द्रियसंयमः ।

दानमिज्यातपोदानं दशकं धर्मसाधनम् ॥ ५ ॥

Thus the Ten (1) harmlessness (2) Forbearance (3) Truth (4) Sense of shame (5) Faith (6) Control of senses (7) Charity (8) Sacrifice (9) Penance and gifts, are the means of acquiring righteousness.

अथ व्यस्तैः समस्तैर्वा शिवधर्मैरनुष्ठितैः ।

शिवैकरस्यसंप्राप्तैर्गतिरेकैव कल्पिता ॥ ६ ॥

The acts which are laid down by Śiva and which have obtained identity with Śiva, when performed singly or collectively result in one course only.

यथा भूः सर्वभूतानां स्थानं साधारणं स्मृतम् ।

तत्तथा शिवभक्तानां तुल्यं शिवपुरं स्मृतम् ॥ ७ ॥

As the earth is said to be a common place for all beings, in the same way the city of Śiva is said to be common place for all the devotees.

यथेह सर्वभूतानां भोगाः सातिशयाः स्मृताः ।

नानापुण्यविशेषेण भोगाः शिवपुरे तथा ॥ ८ ॥

As here, on the Earth, enjoyments for all beings are said to be abundant, in the same way, they are said to be many in Śiva's city, due to the pre-eminence of various kinds of religious merit.

शुभाशुभफलं चापि भुज्यते सर्वदेहिभिः ।

शिवधर्मस्य चैकस्य फलं तत्रोपभुज्यते

॥ ९ ॥

As even the good or bad fruit of their acts is enjoyed by all human beings, the fruits of the acts enjoined by Śiva is religious merit.

यस्य यादृग्भवेत् पुण्यं श्रद्धापात्रविशेषतः ।

भोगाः शिवपुरे तस्य ज्ञेयाः सातिशयाः शुभाः

॥ १० ॥

One gets excellent, good enjoyments in Śiva's city, especially according to his faith, in accordance with his religious merit.

स्थानप्राप्तिः परं तुल्या भोगाः शान्तिमयाः स्थिताः ।

कुर्यात् पुण्यं महत् तस्मान् महाभोगजिगीषया

॥ ११ ॥

He gets an excellent place, his undisturbed enjoyments are comparable to final beauty. Therefore, to win great enjoyments one should do great meritorious acts.

सर्वातिशयमेवैकं भावितं च सुरोत्तमैः ।

आत्मभोगाधिपत्यं स्याच्छिवः सर्वजगत्पतिः

॥ १२ ॥

There would be — that is he would have supremacy — that is control over his own enjoyments, which alone is honoured by best gods as superior to everything.

केचित्तत्रैव मुच्यन्ते ज्ञानयोगरता नराः ।

आवर्तन्ते पुनश्चान्ये संसारे भोगतत्पराः

॥ १३ ॥

Some men engrossed in the pursuit of knowledge become free there only. Others intent on enjoying pleasures again come back to the mundane existence.

तस्माद्विमुक्तिमिच्छंस्तु भोगासक्तिं च वर्जयेत् ।

विरक्तः शान्तचित्तात्मा शिवज्ञानमवाप्नुयात्

॥ १४ ॥

Therefore, he who desires salvation should give up attachment to enjoyments. He, being detached and with his mind and heart tranquil would obtain the knowledge of Śiva.

ये चापीशान्यहृदया यजन्तीशं प्रसंगतः ।

तेषामपि ददातीशः स्थानं भावानुरूपतः

॥ १५ ॥

To them also, who have set their heart on the Lord – that is Śiva, and who perform sacrifices through devotion to him, the Lord gives positions according to their nature.

तत्रार्चयन्ति ये रुद्रं सकृदुच्छिन्नकल्मषाः ।

तेषां पिशाचलोकेषु भोगानीशः प्रयच्छति

॥ १६ ॥

To them also, who with their sins destroyed, worship Rudra even once, the Lord gives enjoyments in the worlds of goblins.

सन्तप्ता दुःखभारेण म्रियन्ते सर्वदेहिनः ।

अन्नदः पुण्यदः प्रोक्तः प्राणदश्चापि सर्वदः

॥ १७ ॥

All beings die as a result of being tormented by the burden of grief. He who gives food is said to be the giver of religious merit, the giver of life and the giver of everything.

तस्मादन्नप्रदानेन सर्वदानफलं लभेत् ।

त्रैलोक्ये यानि रत्नानि भोगस्त्रीवाहनानि च

॥ १८ ॥

Therefore, by giving food, one should get the fruit of giving everything. He who gives food would obtain all the gems, enjoyments, women and vehicles that there are in the three worlds.

अन्नदानप्रदः सर्वमिहामुत्र फलं लभेत् ।

यस्यान्नपानपुष्टांगः कुरुते पुण्यसञ्चयम्

॥ १९ ॥

He would get the entire fruit of giving food here, that is, in this world and in the next world.

अन्नप्रदातुस्तस्यार्धं कर्तुंश्वार्धं न संशयः ।

धर्मार्थकाममोक्षाणां देहः परमसाधनम् ॥ २० ॥

There is no doubt that half of the collection of the deeds of religious merit which one who is nourished by the food and drink of a giver has,

स्थितिस्तस्यान्नपानाभ्यामतस्तत्सर्वसाधनम् ।

अन्नं प्रजापतिः साक्षादन्नं विष्णुः शिवः स्वयम् ॥ २१ ॥

goes to the giver of the food, and half to the one, that is receiver of the food and drink doing the meritorious acts. The body is a great means of piety, material welfare and salvation. It is maintained by means of food and drink. Therefore it is there means of obtaining everything. Food is actually the creator, it is Śrī Viṣṇu Himself, Śiva himself.

तस्मादन्नसमं दानं न भूतं न भविष्यति ।

त्रयाणामपि लोकानामुदकं जीवनं स्मृतम् ॥ २२ ॥

Therefore, a gift like that of food was never there, nor will ever be there, water is said to be the life of all the three worlds.

पवित्रमुदकं दिव्यं शुद्धं सर्वरसायनम् ।

अन्नपानाश्वगोवस्त्रशय्यासूत्रासनानि च ॥ २३ ॥

Water is purifying, divine, pure and is the elixir for all. Especially in the world of the departed spirits there eight gifts are commended. (1) Food (2) Drink (3) Horse (4) Cow (5) Garment (6) Bed (7) Thread and (8) Seat.

प्रेतलोके प्रशस्तानि दानान्यष्टौ विशेषतः ।

एवं दानविशेषेण धर्मराजपुरं नरः ॥ २४ ॥

Since due to these special gifts, a man happily goes to the city of Dharmarāja — that is — Yama, therefore one should perform acts of charity.

यस्माद्याति सुखेनैव तस्माद्धर्मं समाचरेत् ।

ये पुनः क्रूरकर्माणः पापादानविवर्जिताः

॥ २५ ॥

Oh Prince, those again who do cruel deeds and are bereft of, that is, have not given gifts, experience terrible grief in hell.

भुञ्जते दारुणं दुःखं नरके नृपनन्दन ।

तथा सुखं प्रभुञ्जन्ति दानकर्तार एव तु

॥ २६ ॥

Similarly the givers of gifts enjoy pleasures in heaven. Happiness would be coming to them whose minds are engrossed in doing the deeds enjoined on them.

तेषां तु सम्भवेत् सौख्यं कर्मयोगरतात्मनाम् ।

अप्रमेयगुणैर्दिव्यैर्विमानैः सर्वकामकैः

॥ २७ ॥

That city is full of innumerable, excellent, divine Vimānas, fulfilling all desires, and serving beings.

असंख्यैस्तत्पुरं व्याप्तं प्राणिनामुपकारकैः ।

सहस्रसोमदिव्यं वा सूर्यतिजः समप्रभम्

॥ २८ ॥

That is called Rudra's heaven; it is bright like the lustre of a thousand Moons, or lustrous like the SUN. It is endowed with all excellences.

रुद्रलोकमिति प्रोक्तमशेषगुणसंयुतम् ।

सर्वेषां शिवभक्तानां तत्पुरं परिकीर्तितम्

॥ २९ ॥

The city is said to belong to all Śiva-devotees, and also to the mobile and immobile who die in the place sacred to Rudra.

रुद्रक्षेत्रे मृतानां च जंगमस्थावरात्मनाम् ।

अप्येकदिवसं भक्त्या यः पूजयति शंकरम्

॥ ३० ॥

Even he who worships Śiva even for a day, goes to Śiva's place.

सोऽपि याति शिवस्थानं किं पुनर्बहुशोऽर्चयन् ।

वैष्णवा विष्णुभक्ताश्च विष्णुध्यानपरायणाः ॥ ३१ ॥

What to speak of him who worships him many times. The followers and devotees of Śrī Viṣṇu, intent on meditating on Śrī Viṣṇu, also go to Vaikunṭha in the vicinity of the God.

तेऽपि गच्छन्ति वैकुण्ठे समीपं देवचक्रिणः ।

ब्रह्मवादी च धर्मात्मा ब्रह्मलोकं प्रयाति सः ॥ ३२ ॥

Who holds the disc. He, the righteous-minded one, who talks about, that is, praises Brahmā, goes to Brahmā's world.

पुण्यकर्ता सुपुण्येन पुण्यलोकं प्रयाति च ।

तस्मादीशे सदा भक्तिं भावयेदात्मनात्मनि ॥ ३३ ॥

The doer of acts of religious merit goes to a holy world. Therefore, one, who has knowledge and a devoted mind, should oneself create in one's heart devotion for the Lord that is, Śiva or for

हरौ वापि महाराज युक्तात्मा ज्ञानवान् स्वयम् ।

तस्मात् सर्वविचारेण भावदोषविचारतः ॥ ३४ ॥

Śrī Viṣṇu, Oh great King, with full consideration and taking into account the weak point of one's disposition, one would, in this way, through the grace of Śrī Viṣṇu.

एवं विष्णुप्रभावेन विशिष्टेनापि कर्मणा ।

नरः स्थानमवाप्येतदेशभावानुरूपतः ॥ ३५ ॥

and in accordance with one's deeds, obtain a position suitable to one's disposition.

इत्येतदपरं प्रोक्तं श्रीमच्छिवपुरं महत् ।

देहिनां कर्मनिष्ठानां पुनरावर्तकं स्मृतम् ॥ ३६ ॥

Thus it is said to be the great and excellent city of Śiva; and it is said to be returning the human beings, intent on performing their deeds, to the world.

ऊर्ध्वं शिवपुराज्ज्ञेयं वैष्णवं लोकमुत्तमम् ।

वैष्णवा मानवा यान्ति विष्णुध्यानपरायणाः

॥ ३७ ॥

Above the city of Śiva excellent heaven of Śrī Viṣṇu should be known to exist. All men intent upon meditating on Śrī Viṣṇu go to it.

ब्राह्मणा ब्रह्मलोकं तु सदाचारा नरोत्तमाः ।

प्रयान्ति यज्विनः सर्वे पुरीं तां तत्त्वकोविदाः

॥ ३८ ॥

Brāhmaṇas, best men of excellent character go to Brahmā's heaven. All the sacrificers, knowing the first principle, go to that city.

ऐन्द्रलोकं तथा यान्ति क्षत्रिया युद्धशालिनः ।

अन्ये च पुण्यकर्तारः पुण्यलोकान् प्रयान्ति ते

॥ ३९ ॥

Similarly, Kṣatriyas who fight, go to Indra's heaven; and others who perform acts of religious merit, go to meritorious worlds.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने पितृतीर्थे ययातिचरिते

एकोनसप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under Vena Upākhyāna the sixty ninth adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



अथ सप्ततितमोऽध्यायः – Adyāya 70

Ślokas 1 to 11

मातलिरुवाच— Mātali said :

यमपीडां प्रवक्ष्यामि महातीव्रां सुदारुणाम् ।

भुञ्जन्ति पापिनः सर्वे क्रूरास्ते ब्रह्मघातकाः

॥ १ ॥

I shall now tell you about the very poignant and very terrible torture caused by Yama which all the cruel, sinful killers of brāhmaṇas experience.

क्वचित्पापाः प्रपच्यन्ते तीव्रेण करिपाग्निना ।

क्वचित्सिंहैर्वृकैर्व्याघ्रैर्धरैः कीटैश्च दारुणैः

॥ २ ॥

Some times the sinful ones are roasted with the fire of dry cow-dung; some times they are eaten up by fierce lions, wolves, tigers, gad flies and worms.

क्वचिन्महाजलौकोभिः क्वचिदाजगरैः पुनः ।

मक्षिकाभिश्च रौद्राभिः क्वचित्सर्पैर्विषोल्बणैः

॥ ३ ॥

Sometimes they are eaten up by great leeches, or by huge cobras and by terrible flies or sometimes by serpents with strong poison.

मत्तमातंगयूथैश्च बलोत्कृष्टैः प्रमाथिभिः ।

पन्थानमुल्लिखद्भिश्च तीक्ष्णशृंगमहावृषैः

॥ ४ ॥

Sometimes they are eaten up by great in intoxication and torturing herd of elephants, or by great bulls with big horns.

महाशृंगैश्च महिषैर्दुष्टगात्रप्रबाधकैः ।

डाकिनीभिश्च रौद्राभिर्विकरालैश्च राक्षसैः

॥ ५ ॥

व्याधिभिश्च महाघोरैः पीड्यमाना व्रजन्ति ते ।

महातुलां समारूढा दह्यमाना दवानले ॥ ६ ॥

Mounted on a great balance and being tormented by very terrible diseases and being burnt in a wild fire, they go to Yama.

महावेगप्रधूतास्ते महाचण्डेन वायुना ।

महापाषाणवर्षेण भिद्यमानाश्च सर्वतः ॥ ७ ॥

They are speedily shaken by very violent wind, and are shattered all round by the shower of great slabs of stone.

पतद्भिर्वज्रनिघोषैरुल्कापातैश्च दारुणैः ।

प्रदीप्तांगारवर्षेण हन्यमाना व्रजन्ति ते ॥ ८ ॥

and by terrible falls of meteors having a sound like that of thunder bolt. Being struck by the shower of burning charcoal they go to Yama.

महता पांसु वर्षेण पूर्यमाणा यमं गताः ।

ये नराः पापकर्मणः पापं भुञ्जन्ति दारुणम् ॥ ९ ॥

Being filled — that is covered with a great shower of dust, they go to Yama. Men who are sinful experience terrible pain.

एवं पापविशेषेण पापिष्ठाः पापकारकाः ।

नरकं प्रतिभुञ्जन्ति बहुपीडासमाकुलम् ॥ १० ॥

Thus, the most sinful ones, who commit sins, experience, due to their particular sin, hell, fills of many tortures.

एतत्ते सर्वमाख्यातं विवेकं पुण्यपापयोः ।

अन्यत् किं ते प्रवक्ष्यामि धर्मशास्त्रमनुत्तमम् ॥ ११ ॥

I have thus explained to you all the difference between merit and demerit.

What other excellent branch of religious knowledge shall I explain to you ?

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने पितृतीर्थवर्णने
ययातिचरित्रे सप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under
Vena Upākhyāna the seventyth adhyāya comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ एकसप्ततितमोऽध्यायः – Adyāya 71

Ślokas 1 to 27

ययातिरुवाच— Yayāti said :

यत्त्वया सर्वमाख्यातं धर्माधर्ममनुत्तमम् ।

शृण्वतोऽथ मम श्रद्धा पुनरेव प्रवर्तते

॥ १ ॥

The faith of me, to whom you have excellently explained everything about merit and demerit, has been all the more stimulated by it.

देवानां लोकसंस्थानां वद संख्याः प्रकीर्तिताः ।

यस्य पुण्यप्रसंगेन येन प्राप्तं च मातले

॥ २ ॥

Tell me the number said to be that of the gods staying in the various worlds – that is – tell me about their position in the various worlds. Oh Mātali and also tell me that by whose contact with religious merit and by whom it – that is, that position is reached.

मातलिरुवाच— Mātali said :

योगयुक्तं प्रवक्ष्यामि तपसा यदुपार्जितम् ।
देवानां लोकसंस्थानं सुखभोगप्रदायकम्

॥ ३ ॥

I shall explain to you the position of gods' worlds endowed with obtained by deep abstract meditation Yogayuktam and attained by penance and giving pleasures and enjoyments.

धर्मभावं प्रवक्ष्यामि आयासैरर्जितं पृथक् ।
उपरिष्ठाच्च लोकानां स्वरूपं चाप्यनुक्रमात्

॥ ४ ॥

I shall also separately explain to you the capacity of merit; and also describe in proper sequence the nature of the worlds above.

तत्राष्टगुणमैश्वर्यं पार्थिवं पिशिताशिनाम् ।
तस्मात्सद्योगतानां च नराणां तत्समं स्मृतम्

॥ ५ ॥

There the earthly power of goblins is eight times. Therefore the power of the men who have recently gone to Yama's world is said to be equal to that.

रक्षसां षोडशगुणं पार्थिवानां च तद्विधम् ।
एवं निरवशेषं च यच्छेषं कुलतेजसाम्

॥ ६ ॥

That of the demons is sixteen fold — and like that is that of the kings. Thus whatever is left of the lusture of the family is complete.

गन्धर्वाणां च वायव्यं याक्षं च सकलं स्मृतम् ।
पाञ्चभौतिकमिन्द्रस्य चत्वारिंशद्गुणं महत्

॥ ७ ॥

Gandharvas have power from the wind; that of the Yakṣa's is said to be full. That of Indra is derived from the five elements, and it is forty times great.

सोमस्य मानसं दिव्यं विश्वेशं पाञ्चभौतिकम् ।

सौम्यं प्रजापतीशानामहंकारगुणाधिकम्

॥ ८ ॥

That of Soma is mental and divine and that of the Lord of the Universe is derived from the five elements. That of the Lords of the created beings has the properties of the Moon and has egoism as an additional quality.

चतुःषष्टिगुणं ब्राह्मं बौधमैश्वर्यमुत्तमम् ।

विष्णोः प्राधानिकं तन्त्रमैश्वर्यं ब्रह्मणः पदम्

॥ ९ ॥

That of Brahma is sixty four fold and the power of knowledge is excellent. The Pre-eminent ritual of Śrī Viṣṇu is the power of Brahmā's position.

श्रीमच्छिवपुरे दिव्ये ऐश्वर्यं सर्वकामिकम् ।

अनन्तगुणमैश्वर्यं शिवस्यात्मगुणं महत्

॥ १० ॥

In the divine city of Śiva, there is affluence capable of satisfying all desires. The infinite supremacy of Śiva is great and self-eminent.

आदिमध्यान्तरहितं विशुद्धं तत्त्वलक्षणम् ।

सर्वाविभासकं सूक्ष्ममनौपम्यं परात्परम्

॥ ११ ॥

It is without beginning, middle or end; its true characteristic is pure; it illumines every thing, it is subtle, it has no match;

सुसंपूर्णं जगद्वेषं पशुपाशाविमोक्षणम् ।

यो यत्स्थानमनुप्राप्तस्तस्य भोगस्तदात्मकः

॥ १२ ॥

It is higher than the highest, it is quite full, has the grab of the world; it abandons the noose for the souls. A man enjoys the pleasure belonging to the place which he has reached.

विमानं तत्समानं च भवेदीशप्रसादतः ।

नानारूपाणि ताराणां दृश्यन्ते कोटयस्त्विमाः

॥ १३ ॥

and due to the grace of the Lord; the Vimāna would be in accordance with it; various forms of the stars are seen, there are crores of there; to the meritorious

अष्टविंशतिरेवं ते सन्दीप्ताः सुकृतात्मनाम् ।

ये कुवन्ति नमस्कारमीश्वराय क्वचित्क्वचित् ॥ १४ ॥

twenty eight become bright, that is, manifest. Those, who at times subtle the Lord, through association, curiosity, or greed obtain that Vimāna.

संपर्कात् कौतुकालोभात् तद्विमानं लभन्ति ते ।

नामसंकीर्तनाद्वापि प्रसंगेन शिवस्य यः ॥ १५ ॥

He who, through recital of Lord's name occasionally salutes Śiva, does not perish

कुर्याद्वापि नमस्कारं न तस्य विलयो भवेत् ।

इत्येता गतयस्तत्र महत्यः शिवकर्मणि ॥ १६ ॥

There are thus the ways of rites pertaining to Śiva.

कर्मणाऽभ्यन्तरेणापि पुंसामीशानभावतः ।

प्रसंगेनापि ये कुर्युः शंकरस्मरणं नराः ॥ १७ ॥

Even though internal act — that is — mentally men may salute the Lord through devotion for him.

तैर्लभ्यं त्वतुलं सौख्यं किं पुनस्तत्परायणैः ।

विष्णुचिन्तां प्रकुर्वन्ति ध्यानेन गतमानसाः ॥ १८ ॥

Those men who occasionally remember Śiva, would get incomparable happiness; what to say of those who are intesely devoted to him ? With their minds gone to, that is,

ते यान्ति परमं स्थानं तद्विष्णोः परमं पदम् ।

शैवं च वैष्णवं रूपमेकरूपं नरोत्तम ॥ १९ ॥

set upon him through meditation men reflected on Śrī Viṣṇu. They go to the highest place. That is the highest position of Śrī Viṣṇu. Oh King,

द्वयोश्च अन्तरं नास्ति एकरूपमहात्मनोः ।

शिवाय विष्णुरूपाय शिवरूपाय विष्णवे

॥ २० ॥

the form of Śiva and that of Śrī Viṣṇu are identical (Śiva here means Śrī Viṣṇu only). There is no difference between, the glorious two, who are of the same form.

शिवस्य हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ।

एकमूर्तिस्त्रयो देवा ब्रह्मविष्णुमहेश्वराः

॥ २१ ॥

One can salute Śiva of the form of Śrī Viṣṇu, and Śrī Viṣṇu as the form of Śiva. Viṣṇu is the heart of Śiva and Śiva is the heart of Śrī Viṣṇu.

त्रयाणामन्तरं नास्ति गुणभेदाः प्रकीर्तिताः ।

शिवभक्तोऽसि राजेन्द्र तथा भागवतोऽसि वै

॥ २२ ॥

The three gods Brahma, Viṣṇu, Śiva are just one form. There is no distinction among the three; only qualitative differences are narrated.

तेन देवाः प्रसन्नास्ते ब्रह्मविष्णुमहेश्वराः ।

सुप्रीता वरदा राजन् कर्मणस्तव सुव्रत

॥ २३ ॥

Oh King, You are a devotee of Śiva, so also you are a follower of Śrī Viṣṇu. Therefore the three gods Brahma, Viṣṇu and Maheshwara are pleased with you.

इन्द्रादेशात् समायातः सन्निधौ तव मानद ।

ऐन्द्रमेनं पदं याहि पश्चाद्ब्रह्मं महेश्वरम्

॥ २४ ॥

Oh You of a good vow, they – the givers of boons, are very much pleased with your deeds.

वैष्णवं च प्रयाहि त्वं दाहप्रलयवर्जितम् ।

अनेनापि विमानेन दिव्येन सर्वगामिना

॥ २५ ॥

Oh You, who remove the pride of your enemies, I have come in your vicinity by the order of Indra. First go to the position of Indra, then to that of Brahmā and then to that of Śiva.

दिव्यमूर्तिरतो भुंक्ष्व दिव्यभोगान् मनोरमान् ।

समारुह्य विमानं त्वं पुष्पकं सुखगामिनम्

॥ २६ ॥

Go to Śrī Viṣṇu's position free from tormentation and destruction. In divine Vimāna, going everywhere. Being of a divine form, getting into the Puṣpaka, moving comfortably, enjoy divine, charming pleasures.

सुकर्मोवाच— Sukarman said :

एवमुक्त्वा द्विजश्रेष्ठ मौनवान् मातलिस्तदा ।

राजानं धर्मतत्त्वज्ञं ययातिं नहुषात्मजम्

॥ २७ ॥

Mātali, having this spoken to King Yayāti, the son of Nahuṣa, who knew the essence of religion, Oh best brāhmaṇa, became silent.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने मातापितृतीर्थे ययातिचरित्रे

एकसप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under Vena Upākhyāna the seventy first adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

Important :

Śrī Viṣṇu is the Most Supreme.

Brahma is His son far far inferior to Him.

Siva is the son of Brahmā who is very very inferior to Brahma.

They are not at all identical. There are several authorities in Vedas, Upaniṣads, Brahmasūtras, Gītā etc. Having these in mind, the above Adhyāya has to be read.

(It is also to mislead the wicked such wrong statements are told).

★ ★ ★

अथ द्वासप्ततितमोऽध्यायः – Adyāya 72

Ślokas 1 to 32

पिप्पल उवाच— Pippala said :

मातलेश्च वचः श्रुत्वा स राजा नहुषात्मजः ।

किं चकार महाप्राज्ञस्तन्मे विस्तरतो वद

॥ १ ॥

Oh you highly intelligent one, tell me in detail, what the King, son of Nahuṣa – Yayāti said on hearing the words of Mātali.

सर्वपुण्यमयी पुण्या कथेयं पापनाशिनी ।

श्रोतुमिच्छाम्यहं प्राज्ञ नैव तृप्यामि सर्वदा

॥ २ ॥

Oh wise one, this is an all-meritorious story which destroys sins. I desire to hear it. I am not at all being satisfied.

सुकर्मोवाच— Sukarman said :

सर्वधर्मभृतां श्रेष्ठो ययातिर्नृपसत्तमः ।

तमुवाचागतं दूतं मातलिं शक्रसारथिम्

॥ ३ ॥

Yayāti, the best King, the greatest among those who practised piety, said to the messenger Mātali Indra's charioteer who had come to him.

ययातिरुवाच— Yayāti said :

शरीरं नैव त्यक्ष्यामि गमिष्ये न दिवं पुनः ।

शरीरेण विना दूत पार्थिवेन न संशयः ॥ ४ ॥

Oh messenger, I shall not abandon my body. There is no doubt that I shall not go to heaven without this earthly body.

यद्यप्येवं महादोषाः कायस्यैव प्रकीर्तिताः ।

पूर्वं चापि समाख्यातं त्वया सर्वं गुणागुणम् ॥ ५ ॥

Though You have thus narrated the great blemishes of the body and though you have already described all its merits and demerits.

नाहं त्यक्ष्ये शरीरं वै नागमिष्ये दिवं पुनः ।

इत्याचक्ष्व इतो गत्वा देवदेवं पुरन्दरम् ॥ ६ ॥

Yet I shall not abandon my body. I shall not come to heaven. Going to Indra, the Lord of gods, tell him like this.

एकाकिना हि जीवेन कायेनापि महामते ।

नैव सिद्धिं प्रयात्येवं सांसारिकमिहैव हि ॥ ७ ॥

Oh You very intelligent one, a man does not obtain perfection by means of the soul or with only the body. This is the mundane existence.

नैव प्राणं विना कायो जीवः कायं विना न हि ।

उभयोश्चापि मित्रत्वं नयिष्ये नाशमिन्द्र न ॥ ८ ॥

Body cannot remain without life that is the soul. Nor can the soul remain without body. Oh Indra, they have friendship — they are mutual friends.

यस्य प्रसादभावाद्धै सुखमश्नाति केवलम् ।

शरीरस्याप्ययं प्राणो भोगानन्यान्मनोनुगान् ॥ ९ ॥

I shall not destroy the body due to whose grace, the soul obtains exclusive happiness and other pleasures according to his mind – that is – as he desires.

एवं ज्ञात्वा स्वर्गभोग्यं न भोज्यं देवदूतक ।

सम्भवन्ति महादुष्टा व्याधयो दुःखदायकाः

॥ १० ॥

Oh messenger of gods, knowing the enjoyments in heaven to be like this, I do not want them.

मातले किल्बिषाच्चैव जरादोषात् प्रजायते ।

पश्य मे पुण्यसंयुक्तं कायं षोडशवार्षिकम्

॥ ११ ॥

Oh Mātali, due to blemishes painful and very sinful disease are contracted. Old age is due to a defect. Observe my body endowed with religious merit and sixteen years old.

जन्मप्रभृति मे कायः शतार्धाब्दं प्रयाति च ।

तथाऽपि नूतनो भावः कायस्यापि प्रजायते

॥ १२ ॥

Since my birth my body has gone to, that is lasted for half a century. Still there is freshness of my body still my body is fresh.

मम कालो गतो दूत अब्दाऽनन्त्यमनुत्तमम् ।

यथा षोडशवर्षस्य कायः पुंसः प्रशोभते

॥ १३ ॥

This period of me (that is life) has passed excellently. As the body of a youth of 16 years looks handsome, in the same way my body endowed with power and valour looks.

तथा मे शोभते देहो बलवीर्यसमन्वितः ।

नैव ग्लानिर्न मे हानिर्न श्रमो व्याधयो जरा

॥ १४ ॥

I do not have fatigue; I do not have failure; I do not have exhaustion nor do I have – that is – suffer from diseases or old age.

मातले मम कायेऽपि धर्मोत्साहेन वर्धते ।

सर्वामृतमयं दिव्यमौषधं परमौषधम्

॥ १५ ॥

Oh Mātali, my body also thrives with enthusiasm for piety; for, in olden days – the medicine, the divine, great medicine – the elixir, all full of nectar is prepared for the destruction.

पापव्याधिप्रणाशार्थं धर्मख्यं हि कृतं पुरा ।

तेन मे शोधितः कायो गतदोषस्तु जायते

॥ १६ ॥

Of sins and diseases. My body is purified by that; therefore it is free from blemishes.

हृषीकेशस्य संध्यानं नामोच्चारणमुत्तमम् ।

एतद्रसायनं दूत नित्यमेव करोम्यहम्

॥ १७ ॥

Oh messenger, I am always doing, that is, taking the elixir, namely the meditation on Śrī Viṣṇu and the excellent utterance of His worn

तेन मे व्याधयो दोषाः पापाद्याः प्रलयं गताः ।

विद्यमाने हि संसारे कृष्णनाम्नि महौषधे

॥ १८ ॥

By that all my diseases and blemishes like sins have been destroyed, when, in this worldly existence, there is great, that is, effective medicine like the name of Śrī Kṛṣṇa – Śrī Viṣṇu.

मानवा मरणं यान्ति पापव्याधिप्रपीडिताः ।

न पिबन्ति महामूढाः कृष्णनामरसायनम्

॥ १९ ॥

Human beings suffering from sinful diseases die since the very foolish ones do not drink the elixir of the name of Śrī Kṛṣṇa – that is – Śrī Viṣṇu.

तेन ध्यानेन ज्ञानेन पूजाभावेन मातले ।

सत्येन दानपुण्येन मम कायो निरामयः

॥ २० ॥

Oh Mātali, my body is healthy due to that meditation, knowledge, worship, truthfulness and religious merit caused by giving gifts.

पापद्वैरामयाः पीडाः प्रभवन्ति शरीरिणः

पीडाभ्यो जायते मृत्युः प्राणिनां नात्र संशयः ॥ २१ ॥

Diseases, sufferings torment him whose accomplishment is sins. There is no doubt that beings die here — that is in, this world due to sufferings.

तस्माद्धर्मः प्रकर्तव्यः पुण्यसत्याश्रयैर्नरैः ।

पञ्चभूतात्मकः कायः शिरासन्धिविजर्जरः ॥ २२ ॥

Therefore men, resorting to merit and truthfulness, should perform religious acts. The body is made up of five elements, and is worn out by the veins and joints.

एवं सन्धीकृतो मर्त्यो हेमकारीवटंकणैः ।

तत्र भाति महानग्निर्धातुरेव चरः सदा ॥ २३ ॥

As an ornament is fashioned by a gold smith with boarx, so a human being is put together. In it always shine a great five, a moving humour of the body,

शतखण्डमये विप्र यः सन्धत्ते स बुद्धिमान् ।

हरेर्नाम्ना च दिव्येन सौभाग्येनापि पिप्पल ॥ २४ ॥

which is made of a hundred pieces. Oh Brāhmaṇa, he who joins these pieces is intelligent.

पञ्चात्मका हि ये खण्डाः शतसन्धिविजर्जराः ।

तेन सन्धारिताः सर्वे कायो धातुसमो भवेत् ॥ २५ ॥

Oh Pippala, all these pieces of the body of the nature of the five elements and worn out by a hundred joints, are held together by the divine name of Śrī Viṣṇu and good fortune.

हरेः पूजोपचारेण ध्यानेन नियमेन च ।

सत्यभावेन दानेन नूनः कायो विजायते

॥ २६ ॥

The body is like a metal. The body becomes new by offering worship to Śrī Viṣṇu, meditation and restraint, truthfulness and charity.

दोषा नश्यन्ति कायस्य व्याधयः शृणु मातले ।

बाह्याभ्यन्तरशौचं हि दुर्गन्धिर्नैव जायते

॥ २७ ॥

Oh Mātali, Listen, the blemishes of the body – the diseases – perish. There is external and internal purity and there is no foul smell.

शुचिस्ततो भवेत् सूत प्रसादात् तस्य चक्रिणः ।

नाहं स्वर्गं गमिष्यामि स्वर्गमत्र करोम्यहम्

॥ २८ ॥

Then, Oh charioteer, due to the grace of the disc holder Śrī Viṣṇu the body would be pure. I shall not go to heaven. I shall fashion heaven here only.

तपसा चैव भावेन स्वधर्मेण महीतलम् ।

स्वर्गरूपं करिष्यामि प्रसादात् तस्य चक्रिणः

॥ २९ ॥

I shall make the Earth of the nature of heaven by means of my penance, devotion, my own religious acts, and the grace of the disc-holder.

एवं ज्ञात्वा प्रयाहि त्वं कथयस्व पुरन्दरम् ।

Realising this, you may please go and tell to Indra.

सुकर्मोवाच— Sukarman said :

समाकर्ण्य ततः सूतो नृपतेः परिभाषितम्

॥ ३० ॥

Then, that charioteer, having heard the words of the King

आशीर्भिरभिनन्द्याथ आमन्त्र्य नृपतिं गतः ।

सर्वं निवेदयामास इन्द्राय च महात्मने

॥ ३१ ॥

and having congratulated him with blessing, took the King's leave and went to heaven.

समाकर्ण्य सहस्राक्षो ययातेस्तु महात्मनः ।

तस्याथ चिन्तयामासानयनार्थं दिवं प्रति

॥ ३२ ॥

He told everything to the noble Indra. Indra, having heard the message of the magnanimous **Yayāti**, thought as to how to bring **Yayāti** to heaven.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने मातापितृतीर्थे ययातिचरिते
द्विसप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under
Vena Upākhyāna the seventy second adhyāya comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ त्रिसप्ततितमोऽध्यायः – Adyāya 73

Ślokas 1 to 17

पिप्पल उवाच— Pippala said :

गते तस्मिन् महाभागे दूत इन्द्रस्य वै पुनः ।

किं चकार स धर्मात्मा ययातिं नहुषात्मजः

॥ १ ॥

When that illustrious messenger had left for heaven, what did that religious minded **Yayāti**, the son of Nahuṣa do ?

सुकर्मोवाच— Sukarman said :

तस्मिन् गते देववरस्य दूते
स चिन्तयामास नरेन्द्रसूनुः ।
आहूय दूतान् प्रवरान् स सत्वरं
धर्मार्थयुक्तं वच आदिदेश ॥ २ ॥

When the messenger of the best god – Indra had left, the son of King Nahuṣa thought to himself. Having immediately called his excellent messengers, he instructed them with words of propriety.

गच्छन्तु दूताः प्रवराः पुरोत्तमे
देशेषु द्वीपेष्वखिलेषु लोके ।
कुर्वन्तु वाक्यं मम धर्मयुक्तं
व्रजन्तु लोकाः सुपथा हरेश्च ॥ ३ ॥

The excellent messengers should go to an excellent city, to all regions and islands in the world. They should carry out my words – that is – the order which is full of virtue.

भावैः सुपुण्यैरमृतोपमानै-
र्ध्यनिश्च ज्ञानैर्यजनैस्तपोभिः ।
यज्ञैश्च दानैर्मधुसूदनैक-
मर्चन्तु लोका विषयान्विहाय ॥ ४ ॥

May people go along the good path of Śrī Viṣṇu, by means of devotional and very meritorious acts, meditations resembling nectar, knowledge, sacrifices and austerities. Abandoning the worldly objects of sense. May they worship Śrī Viṣṇu alone with sacrifices and gifts.

सर्वत्र पश्यन्त्वसुरारिमेकं
शुष्केषु चार्द्रेष्वपि स्थावरेषु ।

अग्नेषु भूमौ सचराचरेषु

स्वीयेषु कायेष्वपि जीवरूपम्

॥ ५ ॥

May they see only the enemy of the demons and of the nature of the soul everywhere – at dry places, wet and immobile objects and even in their own bodies.

देवं तमुद्दिश्य ददन्तु दान-

मातिथ्यभावैः परिपैत्रिकैश्च ।

नारायणं देववरं यजध्वं

दोषैर्विमुक्ता अचिराद्भविष्यथ

॥ ६ ॥

With hospitality and rites in honour of their dead ancestors may they offer gifts dedicating them to that god.

यो मामकं वाक्यमिहैव मानवो

लोभाद्विमोहादपि नैव कारयेत् ।

स शास्यतां यास्यति निर्घृणो ध्रुवं

ममापि चौरो हि यथानिकृष्टः

॥ ७ ॥

May they offer sacrifices to that best God Śrī Nārāyaṇa – that is Śrī Viṣṇu. You – that is, they will soon be free from blemishes. That shameless man who through greed or folly would not obey these words of me right now, would certainly be punished like a vile thief”.

आकर्ण्य वाक्यं नृपतेश्च दूताः

संहृष्टभावाः सकलां च पृथ्वीम् ।

आचख्युरेवं नृपतेः प्रणीत-

मादेशभावं सकलं प्रजासु

॥ ८ ॥

Having heard the words of the King, the messengers, with their minds delighted, moved over the entire earth and made the order given by the King known among all the subjects.

विप्रादिमर्त्या अमृतं सुपुण्य-

मानीतमेवं भुवि तेन राज्ञा ।

पिबन्तु पुण्यं परिवैष्णवाख्यं

दोषैर्विहीनं परिणाममिष्टम्

॥ ९ ॥

Oh mortals, brāhmaṇas and others, the King has brought on the Earth the very meritorious Nectar. Drink that meritorious nectar called Vaishṇava – free from blemishes and of a desirable effect.

श्रीकेशवं क्लेशहरं वरेण्य-

मानन्दरूपं परमार्थमेवम् ।

नामामृतं दोषहरं तु राज्ञा

आनीतमस्त्येव पिबन्तु लोकाः

॥ १० ॥

The King has already brought to the Earth the nectar, removing blemishes, in the form of the name Śrī Keśava, which removes suffering, which is desirable, which is of the form of joy and which itself is the highest truth.

स खड्गपाणिं मधुसूदनारख्यं

तं श्रीनिवासं सगुणं सुरेशम् ।

नामामृतं दोषहरं सुराज्ञा

आनीतमस्त्येव पिबन्तु लोकाः

॥ ११ ॥

May people drink it. The good King has already brought to the earth the nectar, removing blemishes in the form of the name of Him, holding a sword in His Hand called **Madhusūdana**, the abode of Mahālakṣmī and the meritorious Lord of the gods. May people drink it.

श्रीपद्मनाभं कमलेक्षणं च

आधाररूपं जगतां महेशम् ।

नामामृतं दोषहरं सुराज्ञा

आनीतमस्त्येव पिबन्तु लोकाः

॥ १२ ॥

The good King has already brought to the Earth nectar, removing blemishes, in the form of the name Śrī Padmanābha, of lotus like eyes, the prop of the worlds, and the great Lord.

May the people drink it.

पापापहं व्याधिविनाशरूप-

मानन्ददं दानवदैत्यनाशनम् ।

नामामृतं दोषहरं सुराज्ञा

आनीतमस्त्येव पिबन्तु लोकाः

॥ १३ ॥

The good King has already brought the nectar, removing blemishes, in the form of Śrī Viṣṇu's name, which destroys sin, which removes diseases, which gives joy, which destroys the dānavas and daityas — that is — demons. May people drink it.

यज्ञांगरूपं च रथांगपाणिं

पुण्याकरं सौख्यमनन्तरूपम् ।

नामामृतं दोषहरं सुराज्ञा

आनीतमस्त्येव पिबन्तु लोकाः

॥ १४ ॥

The good King has already brought the nectar, removing blemishes, in the form of the name Śrī Viṣṇu of the nature of sacrificial requisites, with a disc in His Hand, the mine of religious merit, and of infinite happiness. May people drink it.

विश्वाधिवासं विमलं विरामं

रामाभिधानं रमणं मुरारिम् ।

नामामृतं दोषहरं तु राज्ञा

आनीतमस्त्येव पिबन्तु लोकाः

॥ १५ ॥

The King has already brought the nectar, removing blemishes, in the form of the name of Śrī Viṣṇu, the abode of everything pure, the end of everything named Rāma, the pleasing and the enemy of Mura. May people drink it.

आदित्यरूपं तमसां विनाशं
बन्धस्य नाशं मतिपंकजानाम् ।
नामामृतं दोषहरं तु राज्ञा
आनीतमस्त्येव पिबन्तु लोकाः

॥ १६ ॥

The good King has already brought the nectar, removing blemishes, in the form of the name of Śrī Viṣṇu, of the form of the SUN, the destroyer of darkness, the destroyer of the bond of the lotuses in the form of minds. May people drink it.

नामामृतं सत्यमिदं सुपुण्य-
मधीत्य यो मानवविष्णुभक्तः ।
प्रभातकाले नियतो महात्मा
स याति मुक्तिं न हि कारणं च

॥ १७ ॥

He, the noble one, Śrī Viṣṇu's devotee, having restrained himself studies, that is, recites, the truthful, very meritorious nectar of Śrī Viṣṇu's name, goes to salvation. There is no other agent than it".

इति श्रीपद्मपुराणे भूमिखण्डे वनोपाख्याने पितृतीर्थवर्णने
ययातिचरिते त्रिसप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under
Vena Upākhyāna the seventy third adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ चतुःसप्ततितमोऽध्यायः – Adyāya 74

Ślokas 1 to 29

सुकर्मा उवाच— Sukarman said :

दूतास्तु ग्रामेषु वदन्ति सर्वे
 द्वीपेषु देशेष्वथ पत्तनेषु ।
 लोकाः शृणुध्वं नृपतेस्तदाज्ञां
 सर्वप्रभावैर्हरिमर्चयन्तु

॥ १ ॥

All the messengers said – that is – proclaimed in the islands, regions and cities : “Oh ! People, listen to the command of the King. With all their glory may they worship Śrī Viṣṇu.

दानैश्च यज्ञैर्बहुभिस्तपोभि-
 र्धर्माभिलाषैर्यजनैर्मनोभिः ।
 ध्यायन्तु लोका मधुसूदनं तु
 आदेशमेवं नृपतेस्तु तस्य

॥ २ ॥

May people with devoted minds desiring merit, reflect on Śrī Viṣṇu, by means of many gifts, sacrifices, austerities, and sacrificial rites”. Such is the order of that King.

एवं सुघुष्टं सकलं तु पुण्य-
 माकर्ण्य तं भूमितलेषु लोकैः ।
 तदाप्रभृत्येव यजन्ति विष्णुं
 ध्यायन्ति गायन्ति जपन्ति मर्त्याः

॥ ३ ॥

The people heard all these meritorious words then well proclaimed on the Earth by the messengers. Since then only, the human beings sacrificed in honour of Śrī Viṣṇu,

वेदप्रणीतैश्च सुसूक्तमन्त्रैः

स्तोत्रैः सुपुण्यैर्मृतोपमानैः ।

श्रीकेशवं तद्गतमानसास्ते

ब्रतोपवासैर्नियमैश्च दानैः

॥ ४ ॥

reflected in him, sang in praise of him and muttered prayers to him. All human beings, giving up the blemishes due to their bodies, minds and speech, by means of vows, fasts, restraints and gifts,

विहाय दोषान्निजकायचित्त-

वागुद्भवान् प्रेमरताः समस्ताः ।

लक्ष्मीनिवासं जगतां निवासं

श्री वासुदेवं परिपूजयन्ति

॥ ५ ॥

with their hearts gone to — that is — set upon him, worship that Śrī Keśava, Śrī Vāsudeva, the abode of Lakṣmī and the habitation of the worlds, with well-recited, very meritorious and nectar-like hymns thought by the Vedas and with eulogies.

इत्याज्ञातस्य भूपस्य वर्तते क्षितिमण्डले ।

वैष्णवेनापि भावेन जनाः सर्वे जयन्ति ते

॥ ६ ॥

Thus prevails the order of that King on the globe. All those people are victorious due to their devotion to Śrī Viṣṇu.

नामभिः कर्मभिर्विष्णुं यजन्ते ज्ञानकोविदाः ।

तद्व्यानास्तद्व्यवसिता विष्णुपूजापरायणाः

॥ ७ ॥

Those who are well-versed in knowledge and who meditate and reflect on him and who are intent on worshipping Him, adore Śrī Viṣṇu with — that is — by reciting His names and deeds.

यावद्भूमण्डलं सर्वं यावत्तपति भास्करः ।

तावद्धि मानवा लोकाः सर्वे भागवता बभुः

॥ ८ ॥

As long as the globe lasts and the SUN shines all human beings were, that is, would continue to be the followers of Bhaga-vān Śrī Viṣṇu.

विष्णोर्ध्यानप्रभावेन पूजास्तोत्रेण नामतः ।

आधिव्याधिविहीनास्ते सञ्जाता मानवास्तदा

॥ ९ ॥

Then the human beings, due to the power of meditation on Śrī Viṣṇu, due to His worship and recital of His eulogy and His names, became free from mental agonies and physical diseases.

वीतशोकाश्च पुण्याश्च सर्वे चैव तपोधनाः ।

सञ्जाता वैष्णवा विप्र प्रसादात् तस्य चक्रिणः

॥ १० ॥

Oh Brāhmaṇa, due to the grace of the disc holder, Śrī Viṣṇu all the devotees of Śrī Viṣṇu became free from grief, became meritorious and had penance as their wealth.

आमयैश्च विहीनास्ते दोषैरोषैश्च वर्जिताः ।

सर्वैश्वर्यसमापन्नाः सर्वरोगविवर्जिताः

॥ ११ ॥

They were free from diseases, were without blemishes or wrath; they were endowed with all kinds of splendour, and free from all maladies.

प्रसादात् तस्य देवस्य सञ्जाता मानवास्तदा ।

अमराः निर्जराः सर्वे धनधान्यसमन्विताः

॥ १२ ॥

Due to the Grace of God, all men at that time become immortal, ageless and all were endowed with wealth and grains.

मर्त्या विष्णुप्रसादेन पुत्रपौत्रैरलंकृताः ।

तेषामेव महाभाग गृहद्वारेषु नित्यदा

॥ १३ ॥

The mortals were adorned with sons and grandsons by the favour of Śrī Viṣṇu. Oh You noble one, in the regions near the door of their houses only.

कल्पद्रुमाः सुपुण्यास्ते सर्वकामफलप्रदाः ।

सर्वकामदुघा गावः सचिन्तामणयस्तथा

॥ १४ ॥

There always were meritorious desire-yielding trees, which yielded the fruits of all their desires and also all-desire yielding cows, which satisfied all desires.

सन्ति तेषां गृहे पुण्याः सर्वकामप्रदायकाः ।

अमरा मानवा जाताः पुत्रपौत्रैरलंकृताः

॥ १५ ॥

By the favour of Śrī Viṣṇu only, all men became immortal, were adorned with sons and grandsons and were free from all blemishes.

सर्वदोषविहीनास्ते विष्णोश्चैव प्रसादतः ।

सर्वसौभाग्यसंपन्नाः पुण्यमंगलसंयुताः

॥ १६ ॥

They were endowed with good fortune and with merit and auspiciousness. They were very meritorious, were endowed with charity and were intent on knowledge and meditation.

सुपुण्या दानसंपन्ना ज्ञानध्यानपरायणाः ।

न दुर्मिक्षं न च व्याधिर्नाकालमरणं नृणाम्

॥ १७ ॥

When that King Yayāti, who knew that was right, was ruling, there was no famine, no disease and no premature death among human beings.

तस्मिन् शासति धर्मज्ञे ययातौ नृपतौ तदा ।

वैष्णवा मानवाः सर्वे विष्णुव्रतपरायणाः

॥ १८ ॥

All men were devotees of Śrī Viṣṇu. All were intent upon observing the vow of – that is – sacred to Śrī Viṣṇu.

तद्व्यानास्तद्गताः सर्वे सञ्जाता भावतत्पराः ।

तेषां गृहाणि दिव्यानि पुण्यानि द्विजसत्तम

॥ १९ ॥

They meditated on Him, were devoted to Him and had their hearts on Him. Oh best brāhmin, their divine

पताकाभिः सुशुक्लाभिः शंखयुक्तानि तानि वै ।

गदांकितध्वजाभिश्च नित्यं चक्रांकितानि च

॥ २० ॥

and auspicious houses were furnished with white hammers, and with Conches and had their flags marked with maces and were marked with discs.

पद्मांकितानि भासन्ते विमानप्रतिमानि च ।

गृहाणि भित्तिभागेषु चित्रितानि सुचित्रकैः

॥ २१ ॥

The houses marked with lotuses and with the walls well-painted with good pictures resembled divine chariots.

सर्वत्र गृहद्वारेषु पुण्यस्थानेषु सत्तमाः ।

वनानि सन्ति दिव्यानि शाद्वलानि शुभानि च

॥ २२ ॥

Oh best one, everywhere — near the doors of the houses and at holy places there were divine thickets of trees and auspicious grassy spots,

तुलस्या च द्विजश्रेष्ठ तेषु केशवमन्दिरैः ।

भासन्ते पुण्यदिव्यानि गृहाणि प्राणिनां सदा

॥ २३ ॥

Oh best brāhmaṇa, due to Tulaṣi and temples of Śrī Viṣṇu the auspicious and divine houses of human beings always shone.

सर्वत्र वैष्णवो भावो मंगलो बहु दृश्यते ।

शंखशब्दाश्च भूलोके मिथः स्फोटरवैः सखे

॥ २४ ॥

Everywhere meritorious devotion to Śrī Viṣṇu, was seen to a great extent. Oh friend, Oh best brāhmaṇa, there on the Earth the sounds of conches due to sounds produced

श्रूयन्ते तत्र विप्रेन्द्र दोषपापविनाशकाः ।

शंखस्वस्तिकपद्मानि गृहद्वारेषु भित्तिषु

॥ २५ ॥

by mutual crashing and destroying sin were head. Oh best brāhmaṇa, through devotion for Śrī Viṣṇu, women had drawn the pictures of Conches, Swastikas, Lotuses, on the doors of the houses.

विष्णुभक्त्या च नारीभिरलिखितानि द्विजोत्तम ।

गीतरागसुवर्णैश्च मूर्च्छनातानसुस्वरैः

॥ २६ ॥

And with music, songs, good words, regulated rise or fall of sounds through the musical scale,

गायन्ति केशवं लोका विष्णुध्यानपरायणाः

॥ २७ ॥

intent upon the meditation of Śrī Viṣṇu sing in praise of Śrī Viṣṇu.

हरिं मुरारिं प्रवदन्ति केशवं

प्रीत्या जितं माधवमेव चान्ये ।

श्रीनारसिंहं कमलेक्षणं तं

गोविन्दमेकं कमलापतिं च

॥ २८ ॥

They talk affectionately about Hari, Murāri, others about Keśava, Ajita, Mādhava. They utter the names of Śrī Viṣṇu the refuge like the

कृष्णं शरण्यं शरणं जपन्ति

रामं च जप्यैः परिपूजयन्ति ।

दण्डप्रणामैः प्रणमन्ति विष्णुं

तद्ध्यानयुक्ताः परवैष्णवास्ते

॥ २९ ॥

lotus eyed Govinda, the Lord of Kamalā (Mahālakṣmī) Kṛṣṇa and Rāma and worhsip with muttering His names. These

great devotees of Śrī Viṣṇu, engaged in meditation on Him salute Him by fully prostrating themselves before Him.

इति श्रीपद्मपुराणे भूमिखण्डे वनोपाख्याने पितृतीर्थवर्णने ययातिचरिते
चतुःसप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under
Vena Upākhyāna the seventy fourth adhyāya comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ पञ्चसप्ततितमोऽध्यायः – Adyāya 75

Śloka 1 to 35

सुकर्मा उवाच— Sukarman said :

विष्णुं कृष्णं हरिं रामं मुकुन्दं मधुसूदनम् ।

नारायणं विष्णुरूपं नारसिंहं तमच्युतम्

॥ १ ॥

All men, children, old people, Unmarried girls always uttered names – that is – recited the various names of Śrī Viṣṇu like :

(1) Viṣṇu (2) Kṛṣṇa (3) Hari (4) Rāma (5) Mukunda
(6) Madhusūdana (7) Nārāyaṇa (8) Narasimha, of the form of Śrī
Viṣṇu (9) Acyuta

केशवं पद्मनाभं च वासुदेवं च वामनम् ।

वाराहं कमठं मत्स्यं हृषीकेशं सुराधिपम्

॥ २ ॥

(10) Keśava (11) Padmanābha (12) Vāsudeva (13) Vāmana
(14) Varāha (15) Kamaṭha (16) Matsya (17) Hṛṣīkeśa (18) Surā-
dhipa

विश्वेशं विश्वरूपं च अनन्तमनघं शुचिम् ।

पुरुषं पुष्कराक्षं च श्रीधरं श्रीपतिं हरिम्

॥ ३ ॥

(19) Viśveśa (20) Viśwarūpa (21) Ananta (22) Anagha
(23) Śuchi (24) Pūruṣa (25) Puṣkarākṣa (26) Śrīdhara (27) Śrīpati
(28) Hari.

श्रीनिवासं पीतवासं माधवं मोक्षदं प्रभुम् ।

इत्येवं हि समुच्चारं नामभिर्मनिवाः सदा

॥ ४ ॥

(29) Śrīnivāsa (30) Pativāsa clad in Yellow garment
(31) Mādhava (32) Mokṣada – that is – bestower of Moksha
and (33) Prabhu.

प्रकुर्वन्ति नराः सर्वे बालवृद्धाः कुमारिकाः ।

स्त्रियो हरिं सुगायन्ति गृहकर्मरताः सदा

॥ ५ ॥

आसने शयने याने ध्याने वचसि माधवम् ।

क्रीडमानास्तथा बाला गोविन्दं प्रणमन्ति ते

॥ ६ ॥

Women, engaged in domestic work always profusely sang that is recited the names of Hari, Mādhava – so also when they were seated on a seat, when they were lying in bed, while they were going in a vehicle and in meditation. Similarly, Children while playing saluted Govinda, that is Śrī Viṣṇu.

दिवारात्रौ सुमधुरं ब्रुवन्ति हरिनाम च ।

विष्णूच्चारो हि सर्वत्र श्रूयते द्विजसत्तम

॥ ७ ॥

Day and night they uttered the very sweet name of Śrī Viṣṇu. Oh best Brāhmaṇa, everywhere the utterance of the name of Śrī Viṣṇu was heard.

वैष्णवेन प्रभावेन मर्त्या वर्तन्ति भूतले ।

प्रासादकलशाग्रेषु देवतायतनेषु च

॥ ८ ॥

Human beings lived on the Earth only through the power of Śrī Viṣṇu. Discs of Śrī Viṣṇu shone as the reflections of the discs of the SUN shine on the tops of the

यथा सूर्यस्य बिंबानि तथा चक्राणि भान्ति च ।

वैकुण्ठे दृश्यते भावस्तद्भावं जगतीतले

॥ ९ ॥

pitchers of palaces and temples. That condition which was seen in Vaikuṇṭha was seen on the Earth.

तेन राज्ञा कृतं विप्रपुण्यं चापि महात्मना ।

विष्णुलोकस्य समतां तथा नीतं महीतलम्

॥ १० ॥

That noble King, Nahuṣa's son Yayāti, performed the acts of merit and made the Earth resemble Śrī Viṣṇu's heaven.

नहुषस्यापि पुत्रेण वैष्णवेन ययातिना ।

उभयोर्लोकयोर्भावमेकीभूतं महीतलम्

॥ ११ ॥

The appearance of both the worlds being similar the earth had become one with Śrī Viṣṇu's heaven. No difference between the Earth and Śrī Viṣṇu's heaven was noticed.

भूतलस्यापि विष्णोश्च अन्तरं नैव दृश्यते ।

विष्णूच्चारं तु वैकुण्ठे यथा कुर्वन्ति वैष्णवाः

॥ १२ ॥

As the devotees of Śrī Viṣṇu uttered the names of Śrī Viṣṇu in Vaikuṇṭha, like that in the same way men uttered Śrī Viṣṇu's name on the Earth.

भूतले तादृशोच्चारं प्रकुर्वन्ति च मानवाः ।

उभयोर्लोकयोर्विप्र एकभावः प्रदृश्यते

॥ १३ ॥

Oh Brāhmaṇa, identity between the two worlds was noticed.

जरारोगभयं नास्ति मृत्युहीना नरा बभुः ।

दानभोगप्रभावश्च अधिको दृश्यते भुवि

॥ १४ ॥

There was no fear from old age and diseases. People were free from death. On the Earth, greater grandeur of charity and enjoyment was seen.

पुत्राणां तु सुखं पुण्यमधिकं पौत्रजं नराः ।

प्रभुञ्जन्ति सुखेनापि मानवा भुवि सत्तम

॥ १५ ॥

Oh best one, men happily enjoyed greater pleasure of, from sons and grandsons. All the human beings, Śrī Viṣṇu's devotees,

विष्णोः प्रसाददानेन उपदेशेन तस्य च ।

सर्वव्याधिविनिर्मुक्ता मानवा वैष्णवाः सदा

॥ १६ ॥

were always free from all diseases due to the gift of Śrī Viṣṇu's Grace which they received and His instruction.

स्वर्गलोकप्रभावो हि कृतो राज्ञा महीतले ।

पञ्चविंशप्रमाणेन वर्षाणि नृपसत्तम

॥ १७ ॥

The King brought about the grandeur of heaven on the Earth. Oh, best King, the years were of the extent of twenty five.

गदैर्हीना नराः सर्वे ज्ञानध्यानपरायणाः ।

यज्ञदानपराः सर्वे दयाभावाश्च मानवाः

॥ १८ ॥

All men were free from diseases and were intent upon getting knowledge and meditation. All men were solely absorbed in performing sacrifices, and giving gifts, and all were kind.

उपकाररताः पुण्या धान्यास्ते कीर्तिभाजनाः ।

सर्वे धर्मपरा विप्र विष्णुध्यानपरायणाः

॥ १९ ॥

They were engaged in obliging others; those meritorious men, repositories of fame, were blessed. Oh brāhmaṇa, all men were solely devoted to religion and were solely absorbed in meditation.

राज्ञा तेनोपदिष्टास्ते सञ्जाता वैष्णवा भुवि ।

Instructed by that King, they became devoted to Śrī Viṣṇu, on the Earth.

विष्णुरुवाच— Śrī Viṣṇu said :

श्रूयतां नृपशार्दूल चरित्रं तस्य भूपतेः ॥ २० ॥

Oh best King, listen to the account of that King.

सर्वधर्मपरो नित्यं विष्णुभक्तश्च नाहुषिः ।
अब्दानां तत्र लक्षं हि तस्याप्येवं गतं भुवि ॥ २१ ॥

That son of Nahuṣa, was always absorbed in all deeds of merit and a devotee of Śrī Viṣṇu. In this way, he passed a lakhs of years on the Earth.

नूतनो दृश्यते कायः पञ्चविंशाब्दिको यथा ।
पञ्चविंशाब्दिको भाति रूपेण वयसा तदा ॥ २२ ॥

His body endowed with maturity, appeared to be twenty – five years old by means of his handsome form.

प्रबलः प्रौढिसंपन्नः प्रसादात् तस्य चक्रिणः ।
मानुषा भुवमास्थाय यमं नैव प्रयान्ति ते ॥ २३ ॥

Those men, that is, his subjects having resorted to – living on the Earth, do not at all go to Yama.

रागद्वेषविनिर्मुक्ताः क्लेशपाशविवर्जिताः ।
सुखिनो दानपुण्यैश्च सर्वधर्मपरायणाः ॥ २४ ॥

Oh King, all people free from attachment and hatred, bereft of the noose of suffering, happy on account of the merit obtained by giving gifts,

विस्तारं ते जनाः सर्वे सन्तत्यापि गता नृप ।

यथा दूर्वा वटाश्चैव विस्तारं यान्ति भूतले

॥ २५ ॥

and solely devoted to all religious deeds, always expanded, their number with regard to progeny also.

तथा ते मानवाः सर्वे पुत्रपौत्रैः प्रविस्तृताः ।

मृत्युदोषविहीनास्ते चिरं जीवन्ति वै जनाः

॥ २६ ॥

As the Dūrvā grass and the Banyan tree spread on the Earth, in the same way all those men expanded – that is – grew in number by means of sons and grandsons. Those men, free from the blemish of death, lived long.

स्थिरकायाश्च सुखिनो जरारोगविवर्जिताः ।

पञ्चविंशाब्दिकाः सर्वे नरा दृश्यन्ति भूतले

॥ २७ ॥

All those men with strong bodies, free from old age and diseases and therefore happy, were seen to be twenty five years old, that is, very young.

सत्याचारपराः सर्वे विष्णुध्यानपरायणाः ।

एवं सर्वे च मर्त्यास्ते प्रसादात् तस्य चक्रिणः

॥ २८ ॥

All were devoted to good conduct and absorbed in meditation on Śrī Viṣṇu. Thus all mortals – all human beings – had become solely devoted to giving gifts and enjoyments, due to the grace of that disc holder – Śrī Viṣṇu.

सञ्जाता मानवाः सर्वे दानभोगपरायणाः ।

मृतो न श्रूयते लोके मर्त्यः कोऽपि नरोत्तम

॥ २९ ॥

Oh best man, no human being was heard to be dead. They did not see, that is, meet with grief, nor did they go to that is, have blemish.

शोकं नैव प्रपश्यन्ति दोषं नैव प्रयान्ति ते ।

यद्रूपं स्वर्गलोकस्य तद्रूपं भूतलस्य च ॥ ३० ॥

Oh ! best of men, due to the favour of that Disc Holder, the nature of the world had become just like that which was the nature of heaven.

सञ्जातं मानवश्रेष्ठ प्रसादात्तस्य चक्रिणः ।

विभ्रष्टा यमदूतास्ते विष्णुदूतैश्च ताडिताः ॥ ३१ ॥

The messengers of Yama, beaten by Viṣṇu's messengers, disappeared.

रुदमानागताः सर्वे धर्मराजं परस्परम् ।

तत्सर्वं कथितं दूतैश्चेष्टितं भूपतेस्तु तैः ॥ ३२ ॥

All of them, weeping with one another, went to Dharmarāja, that is, Yama. The messengers told Yama all that the King Yayāti had done.

अमृत्युभूतलं जातं दानभोगेन भास्करे ।

नहुषस्यात्मजेनापि कृतं देव ययातिना ॥ ३३ ॥

They said to Yama : Oh SUN's son, due to giving of gifts and enjoyment the Earth has become death less. Oh god, Yayāti, the son of Nahuṣa, did it.

विष्णुभक्तेन पुण्येन स्वर्गरूपं प्रदर्शितम् ।

एवमाकर्णितं सर्वं धर्मराजेन वै तदा ॥ ३४ ॥

That meritorious devotee of Śrī Viṣṇu, demonstrated the nature of heaven on the Earth.

At that time Dharmarāja heard all this,

धर्मराजस्तदा तत्र दूतेभ्यः श्रुतविस्तरः ।

चिन्तयामास सर्वार्थं श्रुत्वैवं नृपचेष्टितम् ॥ ३५ ॥

Then Dharmarāja, having heard in detail the activities of the King, considered the entire fact.

इति श्रीपद्मपुराणे भूमिखण्डे वनोपाख्याने मातापितृतीर्थवर्णने
ययातिचरित्रे पञ्चसप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under
Vena Upākhyāna the seventy fifth adhyāya comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ षट्सप्ततितमोऽध्यायः – Adyāya 76

Ślokas 1 to 33

सुकर्मो उवाच— Sukarman said :

सौरिर्द्वैतैस्तथा सर्वैः सह स्वर्गं जगाम सः ।

द्रष्टुं तत्र सहस्राक्षं देववृन्दैः समावृतम्

॥ १ ॥

The son of the SUN – namely Yama went with all his messengers to heaven to see there Indra, surrounded by groups of gods.

धर्मराजं समायान्तं ददर्श सुरराट् तदा ।

समुत्थाय त्वरायुक्तो दत्त्वा चार्धमनुत्तमम्

॥ २ ॥

Then that King of gods – Indra – saw Dharmarāja in his assembly.

Quickly getting up, he presented excellent respectful offering to him.

पप्रच्छागमनं तस्य कथयस्व ममाग्रतः ।

समाकर्ण्य महद्वाक्यं देवराजस्य भाषितम्

॥ ३ ॥

And asked him the reason for his arrival, saying “Tell me, why you have come”. Hearing the weighty words uttered by the King of gods.

धर्मराजोऽब्रवीत्सर्वं ययातेश्वरितं महत् ।

Dharmarāja narrated to him all the great account of **Yayāti**.

धर्मराज उवाच— Dharmaraja said :

श्रूयतां देवदेवेश यस्मादागमनं मम ॥ ४ ॥

Oh Lord of gods, listen what for I have come.

कथयाम्यहमत्रापि येनाहमागतस्तव ।
नहुषस्यात्मजेनापि वैष्णवेन महात्मना ॥ ५ ॥

I will here only — that is — just now tell you why I have come. The noble son of Nahuṣa, the devotee of **Śrī Viṣṇu**, has made all human beings that live on the Earth the devotees of **Śrī Viṣṇu**.

वैष्णवाश्च कृता मर्त्या ये वसन्ति महीतले ।
वैकुण्ठस्य समं रूपं मर्त्यलोकस्य वै कृतम् ॥ ६ ॥

He has made the nature of the mortal world like that of **Vaikuṇṭha**. Human beings have become immortal

अमरा मानवा जाता जरारोगविवर्जिताः ।
पापमेव न कुर्वन्ति असत्यं न वदन्ति ते ॥ ७ ॥

and free from old age and diseases. They just do not commit a sin, nor do they tell a lie.

कामक्रोधविहीनास्ते लोभमोहविवर्जिताः ।
दानशीला महात्मानः सर्वे धर्मपरायणाः ॥ ८ ॥

They are free from best and wrath and are without greed and delusion. The noble ones are given charity and all of them are devoted to religion.

सर्वधर्मेः समर्चन्ति नारायणमनामयम् ।

तेन वैष्णवधर्मेण मानवा जगतीतले

॥ ९ ॥

With all good works, they worship sound Śrī Nārāyaṇa. Due to the practice of that Vaiṣṇava religion, all men on the Earth are healthy.

निरामया वीतशोकाः सर्वे च स्थिरयौवनाः ।

दूर्वा वटा यथा देव विस्तारं यान्ति भूतले

॥ १० ॥

Free from grief, and all have a study youth. Oh god, as the Dūrvā grass and the banyan trees spread on the Earth,

तथा ते विस्तरं प्राप्ताः पुत्रपौत्रैः प्रपौत्रकैः ।

तेषां पुत्रैः प्रपौत्रैश्च वंशाद्वंशान्तरं गताः

॥ ११ ॥

in the same way, they have expanded — that is — grown in number due to their sons, grandsons, and great grandsons. With their sons and great grandsons, they have gone from one dynasty to another — that is — have started various dynasties.

एवं हि वैष्णवः सर्वो जरामृत्युविवर्जितः ।

मर्त्यलोकः कृतस्तेन नहुषस्यात्मजेन वै

॥ १२ ॥

Thus that son of Nahuṣa has made the entire mortal world the devotee of Śrī Viṣṇu and free from old age and death.

पदभ्रष्टोऽस्मि सञ्जातो व्यापारेण विवर्जितः ।

एतत्सर्वं समाख्यातं मम कर्मविनाशनम्

॥ १३ ॥

Being free from, that is, having no function, I have as though became deprived of my position. I have thus told you everything that puts an end to my job.

एवं ज्ञात्वा सहस्राक्ष लोकस्यस्य हितं कुरु ।

एतत्ते सर्वमाख्यातं यथा पृष्टोऽस्मि वै त्वया

॥ १४ ॥

Knowing thus, Oh thousand eyed Indra, do what is beneficial to this world. I have told you all this as I was asked by you.

एतस्मात्कारणादिन्द्र आगतस्तव सन्निधौ ।

For this reason, Oh Indra, I have come into your proximity.

इन्द्र उवाच— Indra said :

पूर्वमेव मया दूत आगमाय महात्मनः ॥ १५ ॥

Oh great Dharmarāja, formerly only I had sent my messenger Mātali.

प्रेषितो धर्मराजेन्द्र दूतेनास्यापि भाषितम् ।

नाहं स्वर्गसुखस्यार्थी नागमिष्ये दिवं पुनः ॥ १६ ॥

For coming over of that noble one — that is to bring here the noble Yayāti. Even my messenger spoke to him. But Yayāti said to him. “I do not desire the pleasures in heaven. I shall not at all come to heaven.

स्वर्गरूपं करिष्यामि सर्वं तद्भूमिमण्डलम् ।

इत्याचक्षे भूपालः प्रजापाल्यं करोति सः ॥ १७ ॥

I shall make the entire globe of the nature of heaven”. Thus the King told Mātali. He is protecting his subjects.

तस्य धर्मप्रभावेन भीतास्तिष्ठामि सर्वदा ।

Due to the Power of righteousness I always remain unruffled.

धर्म उवाच— Dharmarāja said :

येन केनाप्युपायेन तमानय सुभूपतिम् ॥ १८ ॥

Oh illustrious Lord of Gods, if you desire what is dear to me, then bring that good King to heaven by any means.

देवराज महाभाग यदीच्छसि मम प्रियम् ।

इत्याकर्ण्य वचस्तस्य धर्मस्यापि सुराधिपः ॥ १९ ॥

Oh King, having heard these words of that Yama Dharma-rāja, the intelligent Lord of gods, considered everything.

चिन्तयामास मेधावी सर्वतत्त्वेन भूयते ।

कामदेवं समाहूय गन्धर्वाश्च पुरन्दरः ॥ २० ॥

From a factual point of view, God Indra of a noble mind, having called cupid and Gandharvas,

मकरन्दं रतिं देव आनिनाय महामनाः ।

तथा कुरुत वै यूयं यथाऽऽगच्छति भूपतिः ॥ २१ ॥

brought Cuckoo and Rati. He told then, "Do that by which the King will come here.

यूयं गच्छन्तु भूर्लोकं मयादिष्टा न संशयः ।

Ordered by me you should go to the Earth. There should be no hesitation about it.

काम उवाच— Kāma - cupid said :

युवयोस्तु प्रियं पुण्यं करिष्यामि न संशयः ॥ २२ ॥

There is no doubt that I shall do what is agreeable favourable to you.

राजानं पश्य मां चैव स्थितं चैव समायुधि ।

तथेत्युत्त्वा गताः सर्वे यत्र राजा स नाहुषिः ॥ २३ ॥

See me and the King standing opposite each other in a battle.

Saying "All right" all went there where that King, Nahuṣa's son was.

नटरूपेण ते सर्वे कामाद्याः कर्मणा द्विज ।

आशीर्भाभिरभिनन्द्यैव ते च ऊचुः सुनाटकम् ॥ २४ ॥

Oh Brāhmaṇa, all of them, Kāma and others, in the form of actors – that is having disguised themselves greeted the King with blessing and related their good drāma.

तेषां तद्वचनं श्रुत्वा ययातिः पृथिवीपतिः ।

सभां चकार मेधावी देवरूपां सुपण्डितैः ॥ २५ ॥

Having heard these words of them, the intelligent Lord of the Earth, Yayāti arranged a divine assembly, with very learned men.

समायातः स्वयं भूपो ज्ञानविज्ञानकोविदः ।

तेषां तु नाटकं राजा पश्यमानः स नाहुषिः ॥ २६ ॥

The King, proficient in sacred and profane knowledge, himself came there. That King, son of Nahuṣa, saw that Drāmā.

चरितं वामनस्यापि उत्पत्तिं विप्ररूपिणः ।

रूपेण प्रतिमा लोके सुस्वरं गीतमुत्तमम् ॥ २७ ॥

He saw the life of Vāmana, also His birth as a Brāhmaṇa. At that time, Jarā, the old age, in the form of a woman matches in beauty in the world,

गायमाना जरा राजन्नार्यरूपेण वै तदा ।

तस्या गीतविलासेन हास्येन ललितेन च ॥ २८ ॥

sang an excellent, melodious songs, Oh King, Due to the charm of her singing and due to her graceful laughter – that is smile – and on account of her sweet words,

मधुरालापतस्तस्य कंदर्पस्य च मायया ।

मोहितस्तेन भावेन दिव्येन चरितेन च ॥ २९ ॥

and due to the device, manner and divine behaviour of cupid he was deuced. Cupid had a form as that of Bali.

बलेश्चैव यथा रूपं विंध्यावल्या यथा पुरा ।

वामनस्य यथा रूपं चक्रे मारोथ तादृशम् ॥ ३० ॥

Or of the row of Vindhya, or of Vāmana, formerly. Cupid himself became the principal actor and the stage manager,

सूत्रधारः स्वयं कामो वसन्तः परिपार्श्वकः ।

नटीवेषधरा जाता सा रतिर्हृष्टबलुभा ॥ ३१ ॥

and spring was his assistant. That Rati, whose husband was delighted, put on the apparel of the chief actress.

नेपथ्यान्तश्चरीराजन् सा तस्मिन्वृत्यकर्मणि ।

मकरन्दो महाप्राज्ञः क्षोभयामास भूपतिम् ॥ ३२ ॥

In that dance-performance she moved in the retiring room. The very intelligent Cuckoo excited the King.

यथा यथा पश्यति नृत्यमुत्तमं

गीतं समाकर्णति स क्षितीशः ।

तथा तथा मोहितवान् स भूपतिं

नटीप्रणीतेन महानुभावः ॥ ३३ ॥

As the glorious King saw the excellent dance and listened to the excellent music, he was deluded by these presented by the chief actress Rati.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने मातापितृतीर्थवर्णने

ययातिचरित्रे षट्सप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under Vena Upākhyāna the seventy sixth adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



अथ सप्तसप्ततितमोऽध्यायः – Adyāya 77

Ślokas 1 to 108

सुकर्मो उवाच— Sukarman said :

कामस्य गीतलास्येन हास्येन ललितेन च ।

मोहितो राजराजेन्द्रो नटरूपेण पिप्पल

॥ १ ॥

The King of kings was allured by the charm of cupid's music and his charming smile and his appearance as an actor, Oh Pippala.

कृत्वा मूत्रं पुरीषञ्च स राजा नहुषात्मजः ।

अकृत्वा पादयोः शौचमासने उपविष्टवान्

॥ २ ॥

Having Urinated and evacuated his bowels, the King, Nahuṣa's son, sat on his seat without having washed his feet.

तदन्तरं तु संप्राप्य सञ्चचार जरा नृपम् ।

कामेनापि नृपश्रेष्ठ इन्द्रकार्यकृतं हितम्

॥ ३ ॥

Having reached, that is, seized that opportunity, Jarā the old age moved on to the King. Cupid also accomplished the act, beneficial to Indra, Oh best King.

निवृत्ते नाटके तस्मिन् गतेषु तेषु भूपतिः ।

जराभिभूतो धर्मात्मा कामसंसक्तमानसः

॥ ४ ॥

When the drama was over, and they had left, the religious minded King, was over come with old age, had his mind attached to lust

मोहितः काममोहेन विह्वलो विकलेन्द्रियः ।

अतीव मुग्धो धर्मात्मा विषयैश्चापवाहितः

॥ ५ ॥

was allured by the delusion caused by cupid was perturbed, had his organs weakened, the virtuous King was very much stupefied and was driven away by objects of senses.

एकदा तु गतो राजा मृगया व्यसनातुरः ।

वने च क्रीडते सोऽपि मोहरागवशंगतः

॥ ६ ॥

Once the thing was eager for the vice hunting, that is, eager to go a hunting went to a forest. Being under the influence of infatuation and attachment, he sported in the forest.

सरसं क्रीडमानस्य नृपतेश्च महात्मनः ।

मृगश्चैकः समायातश्चतुःशृंगो ह्यनौपमः

॥ ७ ॥

When the glorious King was sporting with interest a matchless deer with horns came there.

सर्वार्गसुन्दरो राजन् हेमरूपतनूरुहः ।

रत्नज्योतिः सुचित्रांगो दर्शनीयो मनोहरः

॥ ८ ॥

Oh King, its entire body was beautiful, its hair was of golden appearance, its body was well spotted with gem like brightness,

अभ्यधावत्स वेगेन बाणपाणिर्धनुर्धरः ।

इत्यमन्यत मेधावी कोऽपि दैत्यः समागतः

॥ ९ ॥

it was beautiful and attractive. the archer of the King with an arrow in his hand ran to it with speed. The intelligent King thought that some demon had come there.

मृगेण च स तेनापि दूरमाकर्षितो नृपः ।

गतः स रथवेगेन श्रमेण परिखेदितः

॥ १० ॥

The deer too drew the King away. He went after it with the speed of a chariot and suffered from exhaustion.

वीक्षमाणस्य तस्यापि मृगश्चान्तरधीयत ।

स पश्यति वनं तत्र नन्दनोपममद्भुतम्

॥ ११ ॥

While he was watching, the deer vanished. There he saw a wonderful resembling Indra's garden.

चारुवृक्षसमाकीर्णं भूतपञ्चकशोभितम् ।

गुरुभिश्चन्दनैः पुण्यैः कदलीखण्डमण्डितैः ॥ १२ ॥

It was crowded with trees, and looked splendid with the five elements, with big sacred sandal trees and with charming groups of plantain trees.

बकुलाशोकपुंनागैर्नालिकेरैश्च तिन्दुकैः ।

पूगीफलैश्च खजूरैः कुमुदैः सप्तपर्णैः ॥ १३ ॥

With the trees like Bakula, Aśoka, Punnaḡa, Nālikera – that is, Coconut trees, Tinduka, Pūgīphala (betel-nut trees), date-trees lotuses and Saptaparnā trees,

पुष्पितैः कर्णिकारैश्च नानावृक्षैः सदाफलैः ।

पुष्पिता मोदसंयुक्तैः केतकैः पाटलैस्ततः ॥ १४ ॥

blossomed Karpikāra trees and various trees that always had fruit, so also with Ketaka and Pātala.

वीक्षमाणो महाराज ददर्श सर उत्तमम् ।

पुण्योदकेन संपूर्णं विस्तीर्णं पञ्चयोजनम् ॥ १५ ॥

While seeing these, the great King saw an excellent lake. It was full of holy water and it was extensive over five Yojanas.

हंसकारण्डवाकीर्णं जलपक्षिविनादितम् ।

कमलैश्चापि मुदितं श्वेतोत्पलविराजितम् ॥ १६ ॥

It was crowded with swans and ducks, it was resounding with aquatic birds. It was also delightful with lotuses.

रक्तोत्पलैः शोभमानं हाटकोत्पलमण्डितम् ।

नीलोत्पलैः प्रकाशितं कल्हारैरतिशोभितम् ॥ १७ ॥

It looked charming with red lotuses, and was decorated with golden lotuses; it was everywhere resounding with intoxicated bees also. Thus he saw the lake endowed with all excellences.

मत्तैर्मधुकरैश्चापि सर्वत्र परिनादितम् ।

एवं सर्वगुणोपेतं ददर्श सर उत्तमम् ॥ १८ ॥

It was five Yojanas broad and ten Yojanas long.

पञ्चयोजनविस्तीर्णं दशयोजनदीर्घकम् ।

तटागं सर्वतोभद्रं दिव्यभावैरलंकृतम् ॥ १९ ॥

The lake was auspicious on all sides. It was adorned with divine objects.

रथवेगेन संखिन्नः किञ्चिच्छ्रमनिपीडितः ।

निषसाद तटे तस्य चूतच्छायां सुशीतलाम् ॥ २० ॥

Fatigued by the speed of the chariot and tormented by weariness, he sat in the shade of a mango tree on its bank.

स्नात्वा पीत्वा जलं शीतं पद्मसौगन्ध्यवासितम् ।

सर्वश्रमोपशमनममृतोपममेव तत् ॥ २१ ॥

Having bathed in it and having drunk its cold water scented with fragrance of lotuses, resembling nectar, and removing all exhaustion.

वृक्षच्छाये ततस्तस्मिन्नुपविष्टेन भूभृता ।

गीतध्वनिः समाकर्ण्य गीयमानो यथा तथा ॥ २२ ॥

The King seated in the shade of the tree, some how heard the sound of a song being sung by someone. The sound was heard as would be the sound of the song which a divine woman would sing.

यथा स्त्री गायते दिव्या तथाऽयं श्रयते ध्वनिः ।

गीतप्रियो महाराज एव चिन्तां परां गतः ॥ २३ ॥

The great King, who loved music, became extremely thoughtful. When the noble one was anxious

चिन्ताकुलस्तु धर्मात्मा यावच्चिन्तयते क्षणम् ।

तावन्नारी वरा काचित्पीनश्रोणी पयोधरा

॥ २४ ॥

and thought for a moment, a woman, with plump hips and breasts arrived in the forest.

नृपतेः पश्यतस्तस्य वने तस्मिन् समागता ।

सर्वाभरणशोभांगी शीललक्षणसंपदा

॥ २५ ॥

When the King was looking on. She, whose body looked beautiful with all ornaments and having the wealth of good character,

तस्मिन् वने समायाता नृपतेः पुरतः स्थिता ।

तामुवाच महाराजः का हि कस्य भविष्यसि

॥ २६ ॥

and auspicious marks, came to the forest and stood before the King. To her the King said : Who are you ? To whom do you belong ?

किमर्थं हि समायाता तन्मे त्वं कारणं वद ।

पृष्टा सती तदा तेन न किञ्चिदपि पिप्पल

॥ २७ ॥

Why have you come here ? Tell me the reason for it". Oh Pippala, that woman of excellent face,

शुभाशुभं च भूपालं प्रत्यवोचद्वरानना ।

प्रहस्यैव गता शीघ्रं वीणा दण्डकराऽबला

॥ २८ ॥

when thus asked at that time by him, did not give either a good or a bad reply to the King. The woman with the neck of the lute in her hand, laughed, and quickly went away.

विस्मयेनापि राजेन्द्रो महता व्यापितस्तदा ।

मया सम्भाषिता चेयं मां न ब्रूते स्म सोत्तरम्

॥ २९ ॥

The great King was then filled with great wonder. "When talked to by me, she is not giving a reply".

पुनश्चिन्तां समापेदे ययातिः पृथिवीपतिः ।

यो वै मृगो मया दृष्टश्चतुःशृंगः सुवर्णकः ॥ ३० ॥

Again that King Yayāti thought : "This must truly be a deceitful form of, that is, taken up by demons".

तस्मान्नारी समुद्भूता तत्सत्यं प्रतिभाति मे ।

मायारूपमिदं सत्यं दानवानां भविष्यति ॥ ३१ ॥

Oh Brāhmaṇa, the King Yayāti,

चिन्तयित्वा क्षणं राजा ययातिर्नहुषात्मजः ।

यावच्चिन्तयते राजा तावन्नारी महावने ॥ ३२ ॥

the son of Nahuṣa, thought like this for a moment. When the King was thinking like this; the woman, laughing at the prince.

अन्तर्धानं गता विप्र प्रहस्य नृपनन्दनम् ।

एतस्मिन्नन्तरे गीतं सुस्वरं पुनरेव तत् ॥ ३३ ॥

Vanished in the forest. In the meanwhile, he again heard the song which was melodious,

शुश्रुवे परमं दिव्यं मूर्च्छनातानसंयुतम् ।

जगाम सत्वरं राजा यत्र गीतध्वनिर्महान् ॥ ३४ ॥

divine, and accompanied with intonation and a regulated rise and fall of sounds through the musical scale. The King went to the from where the great sound of song was coming.

जलान्ते पुष्करं चैव सहस्रदलमुत्तमम् ।

तस्योपरि वरा नारी शीलरूपगुणान्विता ॥ ३५ ॥

In the water was an excellent lotus having a thousand petals. On it was an excellent woman, who was endowed with good character, beauty and virtues.

दिव्यलक्षणसंपन्ना दिव्याभरणभूषिता ।

दिव्यैर्भविः प्रभात्येका वीणा दण्डकराविला

॥ ३६ ॥

She was possessing divine marks, She was adorned with divine ornaments; She shone with divine objects,

गायन्ती सुस्वरं गीतं तालमानलयान्वितम् ।

तेन गीतप्रभावेन मोहयन्ती चराचरान्

॥ ३७ ॥

her hand was engaged in hold the neck of a lute. She was singing a melodious song, accompanied with beating and measuring time and pause.

देवान् मुनिगणान् सर्वान् दैत्यान् गन्धर्वकिन्नरान् ।

तां दृष्ट्वा स विशालाक्षी रूपतेजोपशालिनीम्

॥ ३८ ॥

With the power of that song, she allured the mobile and the immobile and also gods, groups of sages all demons, gandharvas and kinnaras. Seeing that woman of broad eyes and having beauty and lusture, he thought, in the mobile and the immobile world, there is no other woman like her.

संसारे नास्ति चैवान्या नारीदृशी चराचरे ।

पुरा नटो जरायुक्तो नृपतेः कायमेव हि

॥ ३९ ॥

Formerly, great cupid the actor, had got into the body of the King.

संचारितो महाकामस्तदाऽसौ प्रकटोऽभवत् ।

धृतं स्पृष्ट्वा यथा वह्नी रश्मिवान् संप्रजायते

॥ ४० ॥

He manifested himself at that time. As fire, having come into contact with ghee sends forth rays of light – that is bright,

तां च दृष्ट्वा तथा कामस्तत्कायात् प्रकटोऽभवत् ।

मन्मथाविष्टचित्तोऽसौ तां दृष्ट्वा चारुलोचनाम्

॥ ४१ ॥

so cupid – that is passion, manifested himself after having, that is, after the King had seen her. His mind overpowered by cupid – passion.

ईदृग्रूपा न दृष्टा मे युवती विश्वमोहिनी ।

चिन्तयित्वा क्षणं राजा कामसंसक्तमानसः

॥ ४२ ॥

On seeing that woman of charming eyes. He thought : “I have never before seen such a young woman, alluring the world.

तस्याः सविरहेणापि लुब्धोऽभूच्चपतिस्तदा ।

कामाग्निना दह्यमानः कामज्वरेण पीडितः

॥ ४३ ॥

Thinking for a moment, the King had his mind attached to passion. Due to separation from her, the King, being burnt by the fire of passion and tormented by the fever of passion, longed for her.

कथं स्यान्मम चैवेयं कथं भावो भविष्यति ।

यदा मां गूहते बाला पद्माऽस्या पद्मलोचना

॥ ४४ ॥

He thought, How will she be mine ? How will she have love for me ? My life will be fruitful when this young girl having her face like a lotus

यदीयं प्राप्यते तर्हि सफलं जीवितं भवेत् ।

एवं विचिन्त्य धर्मात्मा ययातिः पृथिवीपतिः

॥ ४५ ॥

and having lotus like eyes embraces me, or if she is obtained by me. Having thought like this, that virtuous king Yayāti

तामुवाच वरारोहां का त्वं कस्यापि वा शुभे ।

पूर्वं दृष्ट्वा तु या नारी सा दृष्टा पुनरेव च

॥ ४६ ॥

said to that beautiful woman “Oh auspicious one, who are you ? To whom do you belong”. That woman who was seen before is again seen by me.

तां पप्रच्छ स धर्मात्मा का चेयं तव पार्श्वगा ।

सर्वं कथय कल्याणि अहं हि नहुषात्मजः ॥ ४७ ॥

The righteous one asked for "Who is this woman by your side ? Oh ! auspicious one, tell me every thing, I am the son of Nahuṣa.

सोमवंशप्रसूतोऽहं सप्तद्वीपाधिपः शुभे ।

ययातिर्नाम मे देवि ख्यातोऽहं भुवनत्रये ॥ ४८ ॥

Oh good one, I am born in human dynasty and am the Lord of seven islands. Oh respectable woman, my name is **Yayāti**. I am well known in the three worlds.

तव संगमने चेतो भावमेवं प्रवांच्छते ।

देहि मे संगमं भद्रे कुरु सुप्रियमेव हि ॥ ४९ ॥

My heart thus entertains a desire for Union with you. Oh good woman, unite with me. Do what is very dear to me.

यं यं हि वांच्छसे भद्रे तद्दामि न संशयः ।

दुर्जयेनापि कायेन हतोऽहं वरवर्णिनि ॥ ५० ॥

Oh good woman, there is no doubt that I shall give whatever you desire. Oh you of an excellent complexion,

तस्मात् त्राहि सुदीनं मां प्रपन्नं शरणं तव ।

राज्यं च सकलामुर्वीं शरीरमपि चात्मनः ॥ ५१ ॥

I am struck with invincible passion. Therefore, protect me, who am extremely helpless and who have sought your shelter. For the union with you.

संगमे तव दास्यामि त्रैलोक्यमिदमेव ते ।

तस्य राज्ञो वचः श्रुत्वा सा स्त्री पद्मनिभानना ॥ ५२ ॥

I shall give my kingdom, the entire Earth or even my body.
All these three worlds are yours”.

विशालां स्वसखीं प्राह ब्रूहि राजानमागतम् ।

नाम चोत्पत्तिस्थानं च पितरं मातरं शुभे ॥ ५३ ॥

Having heard those words of the King, that woman with a lotus-like face said to her friend – namely Viśālā.

ममापि भावमेकाग्रमस्याग्रे च निवेदय ।

तस्याश्च वाञ्छितं ज्ञात्वा विशाला भूपतिं तदा ॥ ५४ ॥

Tell the King that has come here, my name, the place of birth, the names of my father and mother. Oh good woman, also tell him about love for him.

उवाच मधुरालापैः श्रूयतां नृपनन्दन ।

Understanding her desire Viśālā with sweet words then spoke to the King, “Oh Prince, listen”.

विशालोवाच— Viśālā said :

काम एष पुरा दग्धो देवदेवेन शम्भुना ॥ ५५ ॥

This cupid was formerly burnt by Śambhu, that is, Śiva the god of gods.

रुरोद सा रतिर्दुःखाद्भर्त्रा हीनापि सुस्वरम् ।

अस्मिन्सरसि राजेन्द्र सा रतिर्न्यवसत् तदा ॥ ५६ ॥

That Rati, deprived of her husband, wept melodiously due to grief. Oh best King, as that time that Rati lived in this lake.

तस्य प्रलापमेवं सा सुस्वरं करुणान्वितम् ।

समाकर्ण्य ततो देवाः कृपया परयान्विताः ॥ ५७ ॥

Oh King of Kings, their gods, having heard, like this, her melodious wailing attended by grief, had great compassion on her. They spoke these words to Śaṅkara.

सञ्जाता राजराजेन्द्र शंकरं वाक्यमब्रुवन् ।

जीवयस्व महादेव पुनरेव मनोभवम्

॥ ५८ ॥

Oh great god, revive the mind born cupid again. Oh glorious one, of what nature will she be (that is what will be the plight of her) who is helpless, being deprived of her husband ?

वराकीयं महाभाग भर्तृहीना हि कीदृशी ।

कामेनापि समायुक्ता मस्मत्स्नेहात् कुरुष्व हि

॥ ५९ ॥

Due to your affection for us that is, since you love us, please make her united with cupid”.

तच्छ्रुत्वा च वचः प्राह जीवयामि मनोभवम् ।

कायेनापि विहीनोऽयं पञ्चबाणो मनोभवः

॥ ६० ॥

Hearing those words, Śiva said : “I shall revive cupid. This mind – born me – that is cupid having five arrows, even though without a body, will again be the friend of spring.

भविष्यति न सन्देहो माधवस्य सखा पुनः ।

दिव्येनापि शरीरेण वर्तयिष्यति नान्यथा

॥ ६१ ॥

There is no doubt about it. He will live with a divine body, but not otherwise – that is – not with any other body.

महादेवप्रसादाच्च मीनकेतुः स जीवितः ।

आशीर्भिरभिनन्द्यैवं देव्याः कामं नरोत्तम

॥ ६२ ॥

That fish bannered god – that is – cupid, became alive due to the grace of the great god, that is, Śiva. Oh best man, having thus approved of the desire of the respectable woman – that is – Rati, with blessings, Śiva said :

गच्छ काम प्रवर्तस्व प्रियया सह नित्यशः ।

एवमाह महातेजाः स्थितिसंहारकारकः

॥ ६३ ॥

“Oh Cupid, go and always thrive with your beloved”. Thus the god of great lustre, the cause of the sustenance and destruction of the world said to cupid.

पुनः कामः सरः प्राप्तो यत्रास्ते दुःखिता रतिः ।

इदं कामसरो राजन् रतिरत्र सुसंस्थिता ॥ ६४ ॥

Cupid again came to the lake where unhappy Rati remained. Oh King, this is – that lake called Kāmasaras – that is belonging to cupid, where Rati is well settled.

दग्धे सति महाभागे मन्मथे दुःखधर्षिता ।

रत्याः कोपात् समुत्पन्नः पावको दारुणाकृतिः ॥ ६५ ॥

She was overcome with grief when noble cupid was burnt by Śiva. From Rati's wrath sprang up a fire of a fearful form.

अतीव दग्धा तेनापि सा रतिर्मोहमूर्च्छिता ।

अश्रुपातं मुमोचाथ भर्तृहीना नरोत्तम ॥ ६६ ॥

He, too, very much scorched Rati, who fainted. Oh best man, she, deprived of her husband, shed tears.

नेत्राभ्यां हि जले तस्याः पतिता अश्रुबिन्दवः ।

तेभ्यो जातो महाशोकः सर्वसौख्यप्रणाशकः ॥ ६७ ॥

From her eyes tears fell into the water. From them arose great grief destroying all happiness.

जरा पश्चात्समुत्पन्ना अश्रुभ्यो नृपसत्तम ।

वियोगो नाम दुर्मोधास्तेभ्यो जज्ञे प्रणाशकः ॥ ६८ ॥

Oh best King, after that Jarā – that is, old age came into being from the tears. From them the dull-headed destroyer – namely separation sprang up.

दुःखसन्तापकौ चोभौ जज्ञाते दारुणौ तदा ।

मूर्खा नाम ततो जज्ञे दारुणा सुखनाशिनी ॥ ६९ ॥

Both the terrible grief and torture also then sprang up. From them was generated delusion – terrible and destroying happiness.

शोकाज्जङ्गे महाराज कामज्वरोऽथ विभ्रमः ।

प्रलापो विह्वलश्चैव उन्मादो मृत्युरेव च ॥ ७० ॥

Oh great King, Grief the fever of passion and Error originated. The distressed wailing, insanity and death,

तस्याश्च अश्रुबिन्दुभ्यो जङ्गिरे विश्वनाशकाः ।

रत्याः पार्श्वे समुत्पन्नाः सर्वे तापांगधारिणः ॥ ७१ ॥

destroying everything arose from her tears. Oh great King, by Rati's side all assuming the body of torment and all having the virtues of good feelings,

मूर्तिमन्तो महाराज सद्भावगुणसंयुताः ।

काम एष समायातः केनाप्युक्तं तदा नृप ॥ ७२ ॥

Originated incarnate Oh King, then some one said : This is cupid that has come”.

महानन्देन संयुक्ता दृष्ट्वा कामं समागतम् ।

नेत्राभ्यामश्रुपूर्णाभ्यां पतिता अश्रुबिन्दवः ॥ ७३ ॥

Seeing Cupid that had come there, Rati was filled with great joy. Tears fell from her eyes.

अप्सु मध्ये महाराज चापल्याज्जङ्गिरे प्रजाः ।

प्रीतिर्नाम तदा जङ्गे ख्यातिर्लज्जा नरोत्तम ॥ ७४ ॥

Oh great King, in the waters being quickly originated. Oh best man, at that time – a woman named Love sprang up, so also renown and shame.

तेभ्यो जङ्गे महानन्दशान्तिश्चान्या नृपोत्तम ।

जज्ञाते द्वे शुभे कन्ये सुखसम्मोगदायिके ॥ ७५ ॥

Oh best King, from them rose great joy and the other one, that is, Peace. Two auspicious daughters giving pleasures and enjoyments sprang up.

लीलाक्रीडामनोभावसंयोगस्तु महावृष ।

रत्यास्तु वामनेत्राद्वै आनन्दादश्रुबिन्दवः

॥ ७६ ॥

Oh King, there was a great combination of diversion, sport and devotion of mind. Oh King, due to joy tears fell from Rati's left eye into water.

जलान्ते पतिता राजंस्तस्माज्जन्ने सुपंकजम् ।

तस्मात्सुपंकजाज्जाता इयं नारी वरानना

॥ ७७ ॥

From them sprang up a good lotus. Oh best man, from that good lotus came up this beautiful woman, the daughter of Rati,

अश्रुबिन्दुमती नाम रतिपुत्री नरोत्तम ।

तस्याः प्रीत्या सुखं कृत्वा नित्यं वर्ते समीपगा

॥ ७८ ॥

Āśrubindumati by name. Through love for her, I, always pleased and virtuous, even remain near her, going her pleasure.,

सखीभावस्वभावेन संहृष्टा सर्वदा शुभा ।

विशाला नाम मे ख्यातं वरुणस्य सुता नृप

॥ ७९ ॥

due to my being her friend My name is known as — that is — I am known by the name Viśālā. Oh King, I am Varuṇa's daughter.

अस्याश्चान्ते प्रवर्तमि स्नेहात्स्निग्धास्मि सर्वदा ।

एतत्ते सर्वमाख्यातमस्याश्चात्मन एव ते

॥ ८० ॥

Being always affectionate to her, I remain near her through love for her. I have thus told you all her account and mine also.

तपश्चचार राजेन्द्र पतिकामा वरानना ।

Oh Lord of Kings, this beautiful one, desiring a husband, practised penance.

राजोवाच— Rājā said :

सर्वमेव त्वयाख्यातं मया ज्ञातं शुभे शृणु ॥ ८१ ॥

Oh auspicious one, I have understood everything that you have told me.

मामेवं हि भजत्वेषा रतिपुत्री वरानना ।
यमेषा वाञ्छते बाला तत्सर्वं तु ददाम्यहम् ॥ ८२ ॥

Listen : Let this beautiful daughter of Rati choose me. I shall give this young woman

तथा कुरुष्व कल्याणि यथा मे वश्यतां व्रजेत् ।

all that she desires. Oh auspicious woman, do that by which she will be under my influence.

विशालोवाच— Viśālā said :

अस्या व्रतं प्रवक्ष्यामि तदाकर्णय भूपते ॥ ८३ ॥

I shall tell you her resolve. Listen to it, Oh King.

पुरुषं यौवनोपेतं सर्वज्ञं वीरलक्षणम् ।
देवराजसमं राजन् धर्माचारसमन्वितम् ॥ ८४ ॥

She desires as her groom a man, who is endowed with youth (i), Who is omniscient (ii), Who has the characteristics of, a brave man (iii),

तेजस्विनं महाप्राज्ञं दातारं यज्विनां वरम् ।
गुणानां धर्मभावस्य ज्ञातारं पुण्यभाजनम् ॥ ८५ ॥

who resembles the lord of gods (iv), who possesses righteous conduct (v), who is brilliant (vi), very bright (vii), a donor (viii), the best among sacrificers (ix), who possesses righteous and good conduct (x),

लोक इन्द्रसमं राजन् सुयज्ञैर्धर्मतत्परम् ।

सर्वैश्वर्यसमापेतं नारायणमिवापरम्

॥ ८६ ॥

who is like Indra in the world (xi), who is intent on religious practices through great sacrifices (xii), who is endowed with all grandeur (xiii), who is as it were another Viṣṇu (xiv),

देवानां सुप्रियं नित्यं ब्राह्मणानामतिप्रियम् ।

ब्रह्मण्यं वेदतत्त्वज्ञं त्रैलोक्ये ख्यातविक्रमम्

॥ ८७ ॥

who is always very much liked by gods (xv), and is very dear to brāhmaṇas (xvi), who is friendly to brāhmaṇas (xvii), who knows the truth of Vedas (xviii), whose valour is known in the three worlds (xix),

एवंगुणैः समुपेतं त्रैलोक्येन प्रपूजितम् ।

सुमतिं सुप्रियं कान्तं मनसा वरमीप्सति

॥ ८८ ॥

she desires such a groom as is endowed with these qualities and is honoured in the three worlds (xx), is very intelligent (xxi), and very dear (xxiii), and handsome (xxiii).

ययातिरुवाच— Yayāti said :

एवंगुणैः समुपेतं विद्धि मामिह चागतम् ।

अस्यानुरूपो भर्ताहिं सृष्टो धात्रा न संशयः

॥ ८९ ॥

Know me, who have come here, to be endowed with these qualities. There is no doubt that the creator has created in me a husband worthy of her.

विशालोवाच— Viśāla said :

भवन्तं पुण्यसंवृद्धं जाने राजन् जगत्त्रये ।

पूर्वोक्ता ये गुणाः सर्वे मयोक्ताः सन्ति ते त्वयि

॥ ९० ॥

Oh King, I know that in the three worlds you are rich with religious merit. The qualities which I have mentioned before exist in you.

एकेनापि च दोषेण त्वामेषा हि न मन्यते ।

एष मे संशयो जातो भवान्विष्णुमयो नृप

॥ ९१ ॥

Only due, to one blemish, she does not think highly of you. This doubt has arisen in me. Otherwise, Oh King, You are full of Śrī Viṣṇu.

ययातिरुवाच— Yayāti said :

समाचक्ष्व महादोषं यमेषा नानुमन्यते ।

तत्त्वेन चारुसर्वाङ्गी प्रसादसुमुखी भव

॥ ९२ ॥

Tell me that great blemish which this one, beautiful in all limbs, does not really prize, Be well disposed to favour me.

विशालोवाच— Viśālā said :

आत्मदोषं न जानासि कस्मात्त्वं जगतीपते ।

जरया व्याप्तकायस्त्वमनेनेयं न मन्यते

॥ ९३ ॥

Oh Lord of the world, why, that is, how do you not know your own blemish ? Your body is covered with old age. Due to this blemish — she does not prize you.

एवं श्रुत्वा महद्वाक्यमप्रियं जगतीपतिः ।

दुःखेन महताऽऽविष्टस्तामुवाच पुनर्नृपः

॥ ९४ ॥

Hearing these great important and disagreeable words, the Lord of the world, the King, overcome with great grief, again said :

जरादोषो न मे भद्रे संसर्गात् कस्यचित् कदा ।

समुद्भूतं ममाङ्गे वै तं न जाने जरागमम्

॥ ९५ ॥

“Oh auspicious woman, this blemish of old age in my body is not due to anybody's contact. I do not know how this old age has occurred to my body.

यं यं हि वाञ्छते चैषा त्रैलोक्ये दुर्लभं शुभे ।

तमस्यै दातुकामोऽहं व्रियतां वर उत्तमः

॥ ९६ ॥

Oh auspicious one, whatever thing difficult to obtain in the world she desires, I am willing to give it to her. Choose the best boon”.

विशालोवाच— Viśālā said :

जराहीनो यदाऽस्यास्त्वं तदा ते सुप्रिया भवेत् ।

एतद्विनिश्चितं राजन् सत्यं सत्यं वदाम्यहम्

॥ ९७ ॥

When you would be free from old age, then she would be your beloved wife. This is certain. Oh King, I am telling you the truth and truth only.

श्रुतिरेवं वदेद्राजन् पुत्रे भ्रातरि भृत्यके ।

जरा संक्राम्यते यस्य तस्यांगे परिसञ्चरेत्

॥ ९८ ॥

Youth would prevail over his body who passes on his old age to his son or brother or servant after taking youth from him and giving him his old age.

तारुण्यं तस्य वै गृह्य तस्मै दत्त्वा जरां पुनः ।

उभयोः प्रीतिसंवादः सुरुच्या जायते शुभः

॥ ९९ ॥

Due to good taste, a happy agreement takes place between the two.

यथात्मदानपुण्यस्य कृपया यो ददाति च ।

फलं राजन् हि तत्तस्य जायते नात्र संशयः

॥ १०० ॥

He, oh King, has the same fruit as the merit of him who offers himself through pity. There is no doubt about it.

दुःखेनोपार्जितं पुण्यमन्यस्मै हि प्रदीयते ।

सुपुण्यं तद्भवेत् तस्य पुण्यस्य फलमश्रुते

॥ १०१ ॥

He would have great religious merit when the merit obtained through difficulty is given to someone else. The fruit of merit is thus obtained.

पुत्राय दीयतां राजंस्तस्मात्तारुण्यमेव च ।

प्रगृह्यैव समागच्छ सुन्दरत्वेन भूपते

॥ १०२ ॥

Therefore, Oh King, give your old age, to your son, and after having obtained youth, from him,

यदा त्वमिच्छसे भोक्तुं तदा त्वं कुरु भूपते ।

एवमाभाष्य सा भूपं विशाला विरराम ह

॥ १०३ ॥

come back with — that is — after having got handsomeness. Do so then, Oh King, when you desire to enjoy her. Thus, speaking to the King, that Viśālā, ceased speaking.

सुकर्मोवाच— Sukarman said :

एवमार्कण्य राजेन्द्र विशालामवदत् तदा ।

राजोवाच—

एवमस्तु महाभागे करिष्ये वचनं तव

॥ १०४ ॥

Having heard like this, the best King then spoke to Viśālā. Oh noble one, let it be so.

कामासक्तः समूढस्तु ययातिः पृथिवीपतिः ।

गृहं गत्वा समाहूय सुतान् वाक्यमुवाच ह

॥ १०५ ॥

I shall do your words — that is — do as you have told me. That stupid lord of the earth **Yayāti**, overcome with passion, having gone home and having called his sons,

तुरुं पूरुं कुरुं राजा यदुं च पितृवत्सलम् ।

कुरुध्वं पुत्रकाः सौख्यं यूयं हि मम शासनात् ॥ १०६ ॥

Turu, Pūru, Kuru and Yadu, loving the father, said these words to them : “Upon my order, Oh sons, bring happiness to me”.

पुत्रा ऊचुः— The sons said :

पितृवाक्यं प्रकर्तव्यं पुत्रैश्चापि शुभाशुभम् ।

उच्यतां तात तच्छीघ्रं कृतं विद्धि न संशयः ॥ १०७ ॥

The words of the father — whether good or bad — have to be executed by the sons. Oh Father, speak out quickly, and know that it is carried out. There is no doubt.

एवमाकर्ण्य तद्वाक्यं पुत्राणां पृथिवीपतिः ।

आचक्षे पुनस्तेषु हर्षेणाकुलमानसः ॥ १०८ ॥

Having heard these words of the sons, the Lord of the Earth, with his mind overcome with joy, again spoke to them.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने मातापितृतीर्थवर्णने

ययातिचरित्रे सप्तसप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In *Śrī Padma Purāṇa* under *Bhūmi Khaṇḍam* under *Vena Upākhyāna* the seventy seventh *adhyāya* comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



अथ अष्टसप्ततितमोऽध्यायः – Adyāya 78

Ślokas 1 to 64

ययातिरुवाच— Yayāti said :

एकेन गृह्यतां पुत्रा जरा मे दुःखदायिनी ।
धीरेण भवतां मध्ये तारुण्यं मम दीयताम् ॥ १ ॥

Oh my noble sons, the wise one among you should take this my old age which is giving me pain and should give his own youth and excellent form to me.

स्वकीयं हि महाभागाः स्वरूपमिदमुत्तमम् ।
सन्तप्तं मानसं मेऽद्य स्त्रियां सक्तं सुचञ्चलम् ॥ २ ॥

I shall, so that, behave as I like. Today my very fickle mind is inflamed, and is attached to a woman.

भाजनस्था यथा आप आवर्तयति पावकः ।
तथा मे मानसं पुत्राः कामानलसुचालितम् ॥ ३ ॥

A fire whirls round the water in a pot, similarly, Oh my sons, my mind is very much shaken by the fire of passion.

एको गृह्णातु मे पुत्रा जरां दुःखप्रदायिनीम् ।
स्वकं ददातु तारुण्यं यथाकामं चराम्यहम् ॥ ४ ॥

Oh my sons, one of you should take this my old age which is giving me pain and should give me his youth; so that I shall behave according to my will.

यो मे जरापसरणं करिष्यति सुतोत्तमः ।
स च मे भोक्ष्यते राज्यं धनुर्विशं धरिष्यति ॥ ५ ॥

He, the best son, who passes on his youth to me, will enjoy my kingdom and will wield my bow and carry on my line.

तस्य सौख्यं सुसंपत्तिर्धनं धान्यं भविष्यति ।

विपुला सन्ततिस्तस्य यशः कीर्तिर्भविष्यति

॥ ६ ॥

He will have happiness, ample wealth, riches and grains. He will have many children and glory and fame.

पुत्रा ऊचुः— The Sons said :

भवान् धर्मपरो राजन् प्रजाः सत्येन पालकः ।

कस्मात्ते हीदृशो भावो जातः प्रकृतिचापलः

॥ ७ ॥

Oh King, you are a King who are devoted to religion. You are guarding your subjects truthfully. Due to what has this idea, naturally fickle, in You.

राजोवाच— King Yayāti said :

आगता नर्तकाः पूर्वं पुरं मे हि प्रनर्तकाः ।

तेभ्यो मे कामसंमोहे जातो मोहश्च ईदृशः

॥ ८ ॥

Formerly dancers, superior dancers, came to my city. Due to them, such delusion has arisen in me; When cupid had allured me.

जरया व्यापितः कायो मन्मथाविष्टमानसः ।

संबभूव सुतश्रेष्ठाः कामेनाकुलव्याकुलः

॥ ९ ॥

My body is covered with old age; and my mind was overcome with cupid – passion. Oh, best sons, I was smitten and overcome by passion.

काचिदृष्ट्वा मया नारी दिव्यरूपा वरानना ।

मया सम्भाषिता पुत्राः किञ्चिन्नोवाच मे सती

॥ १० ॥

I saw a maiden very beautiful in divine form. Oh Sons, I spoke to her; but the good one did not say anything.

विशाला नाम तस्याश्च सखी चारुविचक्षणा ।

सा मामाह शुभं वाक्यं मम सौख्यप्रदायकम्

॥ ११ ॥

Her charming and clever friend is Viśālā by name. She spoke good words to me, giving me joy.

जराहीनो यदा स्यास्त्वं तदा ते सुप्रिया भवेत् ।

एवमंगीकृतं वाक्यं तयोक्तं गृहमागतः ॥ १२ ॥

“When you would be free from old age, the very dear one will be yours”. I accepted – agreed to these words spoken by her.

मया जरापनोदार्थं तदेवं समुदाहृतम् ।

एवं ज्ञात्वा प्रकर्तव्यं मत्सुखं हि सुपुत्रकाः ॥ १३ ॥

And then came home. To get rid of my old age, I have thus told you that she had told me. Oh good sons, realising thus, You should do what give some pleasure.

तुरुवाच— Turu said :

शरीरं प्राप्यते पुत्रैः पितुर्मतुःप्रसादतः ।

धर्मश्च क्रियते राजञ्छरीरेण विपश्चिता ॥ १४ ॥

by the favour of the father and the mother, body is obtained by sons. Oh King, with the help of the body religious acts are done by a wise man.

पित्रोः शुश्रूषणं कार्यं पुत्रैश्चापि विशेषतः ।

न च यौवनदानस्य कालोऽयं मे नराधिप ॥ १५ ॥

A son should especially serve his father. Yet oh King, this is not the time for me to give my youth to you.

प्रथमे वयसि भोक्तव्यं विषयं मानवैर्नृप ।

इदानीं तन्न कालोऽयं वर्तते तव सांप्रतम् ॥ १६ ॥

Oh King, men should enjoy the pleasures of senses in youth. Now it is not properly the time for you to enjoy these pleasures.

जरां तात प्रदत्वा वै पुत्रे तात महद्भताम् ।
पश्चात् सुखं प्रभोक्तव्यं न तु स्यात्तव जीवितम् ॥ १७ ॥

You say, Oh ! father, that pleasure would be enjoyed by you after you give your ripe old age to your sons;

तस्माद्वाक्यं महाराज करिष्ये नैव ते पुनः ।
एवमाभाषत नृपं तुरुर्ज्येष्ठसुतस्तदा ॥ १८ ॥

but then you would not have that much life – that is, You would not live that long. Therefore, Oh great King, I shall not do your words – that is, do as you say.

तुरोर्वाक्यं तु तच्छ्रुत्वा क्रुद्धो राजा बभूव सः ।
तुरं शशाप धर्मात्मा क्रोधेनारुणलोचनः ॥ १९ ॥

In this way, the eldest son, Turu spoke spoken to him at that time. Hearing those words of Turu, the King became angry. The pious one, with his eyes red in anger, cursed Turu.

अपध्वस्तस्त्वयाऽऽदेशो ममाऽयं पापचेतन ।
तस्मात् पापी भवस्व त्वं सर्वधर्मबहिष्कृतः ॥ २० ॥

“Oh You of a wicked heart, You have disobeyed this order of mine. Therefore, be a sinful person outcast by all religions.

शिखया त्वं विहीनश्च वेदशास्त्रविवर्जितः ।
सर्वाचारविहीनस्त्वं भविष्यसि न संशयः ॥ २१ ॥

You will be without the lock of hair on the crown of the head. You will be deprived of the sacred texts. You will be without all manners. There is no doubt about this.

ब्रह्मघ्नस्त्वं देवदुष्टः सुरापः सत्यवर्जितः ।
चण्डकर्मप्रकर्ता त्वं भविष्यसि नराधमः ॥ २२ ॥

You will be the killer of brāhmaṇas. You will be ruined by gods. You will be a drunkard. You will be without truthfulness. You will do fierce deeds. You will be the meanest man.

सुरालीनः क्षुधी पापी गोघ्नश्च त्वं भविष्यसि ।

दुश्चर्मा मुक्तकच्छश्च ब्रह्मद्वेष्टा निराकृतिः

॥ २३ ॥

You will be addicted to drinking. You will be hungry, sinful, and killer of cows. Your skin will be bad. You will have the hem of your garment untouched. You will hate brāhmaṇas. You will be deformed.

परदाराभिगामी त्वं महाचण्डः प्रलंपटः ।

सर्वभक्षश्च दुर्मैधाः सदा त्वं च भविष्यसि

॥ २४ ॥

You will be adulterer. You will be very fierce. You will be very lustful. You will eat everything. You will always be wicked.

सगोत्रां रमसे नारीं सर्वधर्मप्रणाशकः ।

पुण्यज्ञानविहीनात्मा कुष्ठवांश्च भविष्यसि

॥ २५ ॥

You will have sexual intercourse with a woman of your own kin. You will destroy all religious practices. You will be without sacred knowledge and you will suffer from leprosy.

तव पुत्राश्च पौत्राश्च भविष्यन्ति न संशयः ।

ईदृशाः सर्वपुण्यघ्ना म्लेच्छाः सुकलुषीकृताः

॥ २६ ॥

Your sons and grandsons also will destroy all holy objects, will be barbarians, and will be very much spoilt like this — that is, in the same way.

एवं तुरुं सुशस्त्रैव यदुं पुत्रमथाब्रवीत् ।

जरां वै धारयस्वेह भुंक्ष्व राज्यमकंटकम्

॥ २७ ॥

Having thus cursed Turu very badly, he spoke to his other son, Yadu, “Take on my old age now and enjoy the kingdom free from any source of vexation”.

बद्धाञ्जलिपुटो भूत्वा यदू राजानमब्रवीत् ।

Joining the palms of his hands, Yadu said to the King.

यदुरुवाच— Yadu said :

जराभारं न शक्नोमि वोढुं तात कृपां कुरु ॥ २८ ॥

Oh Father, I am unable to bear the burden of your old age. Please be kind to excuse me.

शीतमध्वा कदन्नं च वयोऽतीताश्च योषितः ।
मनसः प्रातिकूल्यं च जरायाः पञ्च हेतवः ॥ २९ ॥

There are five causes of old age, frigidity, journey, bad food, aged woman and dis-inclination of the mind.

जरा दुःखं न शक्नोमि नवे वयसि भूपते ।
कः समर्थो हि वै धर्तुं क्षमस्व त्वं ममाधुना ॥ ३० ॥

Oh King, I am not able to put up with the misery in my youth that while I am young. Who is able to hold up old age ? Now please excuse me.

यदुं क्रुद्धो महाराजः शशाप द्विजनन्दन ।
राज्यार्हो न च ते वंशः कदाचिद्वै भविष्यति ॥ ३१ ॥

Oh son of a brāhmaṇa, the angry great King cursed Yadu :
“Your lineage shall never deserve a kingdom”.

बलतेजःक्षमाहीनः क्षात्रधर्मविवर्जितः ।
भविष्यति न सन्देहो मच्छासनपराङ्मुखः ॥ ३२ ॥

“It will be without power, lusture, forbearance, and will be deprived of the practices of kṣatriyas since you have turned your back upon my order. There is no uncertainty about it”.

यदुरुवाच— Yadu said :

निर्दोषोऽहं महाराज कस्माच्छप्तस्त्वयाऽधुना ।

कृपां कुरुष्व दीनस्य प्रसादसुमुखो भव ॥ ३३ ॥

Oh great King, I am faultless, Why have you now cursed me ?
Please favour the poor one, Be pleased to favour me.

राजोवाच— The King said :

महादेवः कुले ते वै स्वांशेनापि हि पुत्रक ।

करिष्यति विसृष्टिं च तदा पूतं कुलं तव ॥ ३४ ॥

Oh son, when the great God will take birth with his portion in
your family will be purified.

यदुरुवाच— Yadu said :

अहं पुत्रो महाराज निर्दोषः शापितस्त्वया ।

अनुग्रहो दीयतां मे यदि मे वर्तते दया ॥ ३५ ॥

Oh great King, You have cursed me, Your son, Who am
faultless, be you have compassion for me, please favour me.

राजोवाच— The King said :

यो भवेज्ज्येष्ठपुत्रस्तु पितुर्दुःखापहारकः ।

राज्यदायं सुभुंक्ते च भारवोढा भवेत् स हि ॥ ३६ ॥

He who is the eldest son should remove the misery of the
father. He well enjoys the inheritance of the kingdom, and he
would bear the burden of the kingdom.

त्वया धर्मं न प्रवृत्तमभाष्योऽसि न संशयः ।

भवता नाशिताऽऽज्ञा मे महादण्डेन घातिनः ॥ ३७ ॥

You have not done your duty, therefore You are certainly not fit to be talked to. You have destroyed — disobeyed the order of me who can strike with a great heavy punishment.

तस्मादनुग्रहो नास्ति यथेष्टं च तथा कुरु ।

Therefore You cannot be favoured, do as you please.

यदुरुवाच—

यस्मान्मे नाशितं राज्यं कुलं रूपं त्वया नृप ॥ ३८ ॥

Oh King, Since you have destroyed my kingdom, form and family, therefore, I, the chief of your family, will be wicked.

तस्माद्दुष्टो भविष्यामि तव वंशपतिर्नृप ।

तव वंशे भविष्यन्ति नानाभेदास्तु क्षत्रियाः ॥ ३९ ॥

In your family will be born kṣatriyas of various forms. There is no doubt that they fierce and very mighty beings will enjoy.

तेषां ग्रामान् सुदेशांश्च स्त्रियो रत्नानि यानि वै ।

भोक्ष्यन्ति च न सन्देहो अतिचण्डामहाबलाः ॥ ४० ॥

Their villages, good regions, their women and whatever gems then they will have. From my family will be born Turuṣhka of the form of barbarians

मम वंशात् समुत्पन्नास्तुरुष्का म्लेच्छरूपिणः ।

त्वया ये नाशिताः सर्वे शाप्ताः शापैः सुदारुणैः ॥ ४१ ॥

those who were destroyed and who were cursed by you with very fierce curses.

एवं बभाषे राजानं यदुः क्रुद्धो नृपोत्तम ।

अथ क्रुद्धो महाराजः पुनश्चैवं शशाप ह ॥ ४२ ॥

Oh best King, the angry Yadu thus spoke to the King Yayāti. Then the angry great King again cursed Yadu thus.

मत्प्रजानाशकाः सर्वे वंशजास्ते शृणुष्व हि ।

यावच्चंद्रश्च सूर्यश्च पृथ्वीनक्षत्रतारकाः ॥ ४३ ॥

“Listen, Know all that will be born in your family will ruin my subjects. As long as the Moon, the SUN, the Earth, the constellations and the stars last,

तावन्मलेच्छाः प्रपक्ष्यन्ते कुंभीपाके च रौरवे ।

कुरुं दृष्ट्वा ततो बालं क्रीडमानं सुलक्षणम् ॥ ४४ ॥

the mlechchas will be roasted in the Kumbhipāka and the Raurava hells”. Then on seeing the king Kuru playing and possessed of good marks,

समाह्वयति तं राजा न सुतं नृपनन्दनम् ।

शिशुं ज्ञात्वा परित्यक्तः स कुरुस्तेन वै तदा ॥ ४५ ॥

the king did not call his son, as a prince. Knowing Kuru to be a child, the King left him then.

शर्मिष्ठायाः सुतं पुण्यं तं पूरुं जगदीश्वरः ।

समाहूय बभाषे च जरा मे गृह्यतां पुनः ॥ ४६ ॥

Then the Lord of the world – that is – **Yayāti** called Pūru, the meritorious son Śarmiṣṭhā, and said to him – “Take my old age and enjoy my extremely good kingdom,

भुंक्ष्व राज्यं मया दत्तं सुपुण्यं हतकंटकम् ।

With the sources of nuisance eradicated and given by me to you”.

पूरुवाच— Pūru said :

राज्यं देवेन भोक्तव्यं पित्रा भुक्तं यथा तव ॥ ४७ ॥

The Lord if you should enjoy the kingdom as was enjoyed by your father.

त्वदादेशं करिष्यामि जरा मे दीयतां नृप ।

तारुण्येन ममाऽद्यैव भूत्वा सुन्दररूपदृक्

॥ ४८ ॥

I shall obey your order. Oh King, give me your old age in exchange of my youth. Today only

भुंक्ष्व भोगान् सुकर्माणि विषयासक्तचेतसा ।

यावदिच्छा महाभाग विहरस्व तथा सह

॥ ४९ ॥

appearing handsome, enjoy, with your mind attached to objects of sense, pleasures and good deeds. Oh Noble one, sport with her as long as you desire.

यावज्जीवाम्यहं तात जरां तावद्वराम्यहम् ।

एवमुक्तस्तु तेनापि पूरुणा जगतीपतिः

॥ ५० ॥

Oh father, as long as, I live I shall keep up old age. Thus addressed by that Pūru, the Lord of the world, with his heart of great joy, said again to his son.

हर्षेण महताऽऽविष्टस्तं पुत्रं प्रत्युवाच सः ।

यस्माद्वत्स ममाज्ञा वै न हताकृतवानिह

॥ ५१ ॥

Oh child, since you did not disobey my order, on the contrary obeyed it, therefore I shall give you much happiness.

तस्मादहं विधास्यामि बहुसौख्यप्रदायकम् ।

यस्माज्जरा गृहीता मे दत्तं तारुण्यकं स्वकम्

॥ ५२ ॥

Oh You very intelligent one, Since you took my old age, and gave me your own youth, therefore you enjoy the kingdom given by me”.

तेन राज्यं प्रभुंक्ष्व त्वं मया दत्तं महामते ।

एवमुक्तः सुपूरुश्च तेन राज्ञा महीपते

॥ ५३ ॥

Oh King, that good Pūru, thus addressed by that King, gave him his youth and took old age from him.

तारुण्यं दत्तवानस्मै जग्राहास्माज्जरां नृप ।

ततः कृते विनिमये वयसोस्तातपुत्रयोः ॥ ५४ ॥

When, dear one, the exchange of the ages of the father and the son was effected.

तस्माद्बृद्धतरः पूरुः सर्वाङ्गेषु व्यदृश्यत ।

नूतनत्वं गतो राजा यथा षोडशवार्षिकः ॥ ५५ ॥

Pūru appeared to be older than the King in all his limbs. The King reached youth and looked like a man sixteen years old

रूपेण महताऽऽविष्टो द्वितीय इव मन्मथः ।

धनू राज्यं च छत्रं च व्यजनं चासनं गजम् ॥ ५६ ॥

and possessing great charm looked as it were he was another cupid. The great King gave that noble Pūru everything – his bow, kingdom, umbrella, fan, seat and elephant.

कोशं देशं बलं सर्वं चामरं स्यन्दनं तथा ।

ददौ तस्य महाराजः पूरोश्चैव महात्मनः ॥ ५७ ॥

So also, his entire treasure, country, army, chowrie and also the chariot. That Nahuṣa's righteous son,

कामासक्तश्च धर्मात्मा तां नारीमनुचिन्तयन् ।

तत्सरः सागरप्रख्यं कामाख्यं नहुषात्मजः ॥ ५८ ॥

attached to passion, thinking of that maiden, went with quick steps, to that lake known as Kāma.

अश्रुबिन्दुमती यत्र जगाम लघुविक्रमः ।

तां दृष्ट्वा तु विशालाक्षीं चारुपीनपयोधराम् ॥ ५९ ॥

and resembling an ocean, where Aśrubindumati stayed. Seeing that eminent maiden of large eyes and having beautiful body, the great King, with his mind.

विशालां च महाराजः कंदर्पकृष्टमानसः ।

attracted by cupid said to Viśālā.

राजोवाच— The King said :

आगतोऽस्मि महाभागे विशाले चारुलोचने ॥ ६० ॥

Oh You Noble eminent one of charming eyes,

जरात्यागः कृतो भद्रे तारुण्येन समन्वितः ।

युवा भूत्वा समायातो भवत्वेषा ममाधुना ॥ ६१ ॥

I have, Oh auspicious one, given up my old age and I am now endowed with youth.

यं यं हि वाञ्छते चैषा तं तं दन्नि न संशयः ।

Being a young man, I have come here. Let her be mine now. There is no doubt that I shall give her whatever she desires.

विशालोवाच— Viśālā said :

यदा भवान् समायातो जरां दुष्टां विहाय च ॥ ६२ ॥

When now you have come after having abandoned the

दोषेणैकेन लिप्तोऽसि भवन्तं नैव मन्यते ।

Wicked old age; Yet you are still covered by one blemish. Therefore she does not prize you.

राजोवाच— The King said :

मम दोषं वदस्व त्वं यदि जानासि निश्चितम् ॥ ६३ ॥

If you definitely know my blemish then tell it to me.

तं तु दोषं परित्यक्ष्ये गुणरूपं न संशयः ॥ ६४ ॥

I shall certainly abandon that blemish of an inferior nature.

इति श्रीपद्मपुराणे भूमिखण्डे वैनोपाख्याने मातापितृतीर्थवर्णने
ययातिचरित्रे अष्टसप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under
Vena Upākhyāna the seventy eighth adhyāya comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ एकोनाशीतितमोऽध्यायः – Adyāya 79

Śloka 1 to 40

विशालोवाच— Viśālā said :

शर्मिष्ठा यस्य वै भार्या देवयानी वरानना ।

सौभाग्यं तत्र वै दृष्टमन्यथा नास्ति भूपते ॥ १ ॥

There – that is in that king only, where wife is Śarmiṣṭhā and whose wife is beautiful Devayānī, good fortune is seen. This cannot be false, Oh King.

तत्कथं त्वं महाभाग अस्याः कार्यवशो भवेः ।

सपत्नजेन भावेन भवान् भर्ता प्रतिष्ठितः ॥ २ ॥

Then, Oh glorious King, how are you fascinated by the beauty of this maiden's body since you are known as a husband having two wives.

ससर्पोऽसि महाराज भूतले चन्दनं यथा ।

सर्पैश्च वेष्टितो राजन् महाचन्दन एव हि ॥ ३ ॥

Like Sandal, Oh King, You are with serpents around you. Oh King, as a great sandal-tree is surrounded by serpents,

तथा त्वं वेष्टितः सर्पैः सपत्नी नाम संज्ञकैः ।

वरमग्निप्रवेशश्च शिखाग्रात्पतनं वरम् ॥ ४ ॥

So you are surrounded by serpents called co-wives.

It is better to enter fire, it is better to fall from mountain top,

रूपतेजःसमायुक्तं सपत्नीसहितं प्रियम् ।

न वरं तादृशं कान्तं सपत्नीविषसंयुतम् ॥ ५ ॥

but not good to have the dear husband, possessing handsome-ness and lusture, but with co-wives,

तस्मान्न मन्यते कान्तं भवन्तं गुणसागरम् ।

with the poison in the form of co-wives. Therefore she does not prize you, an ocean of merits, as her lover.

राजोवाच— The King said :

देवयान्या न मे कार्यं शर्मिष्ठया वरानने ॥ ६ ॥

The King said — Oh beautiful woman, I have nothing to do with Devayānī or with Śarmiṣṭhā.

इत्यर्थं पश्य मे कोशं सत्त्वधर्मसमन्वितम् ।

For this purpose see my treasure full of righteousness.

अश्रुबिन्दुमत्युवाच— Aśrubindumati said :

अहं राज्यस्य भोक्त्री च तव कायस्य भूपते ॥ ७ ॥

Oh King, I shall be the enjoyer of your kingdom and your body.

यद्यद्वदाम्यहं भूप तत्तत्कार्यं त्वया ध्रुवम् ।

इत्यर्थे मम देहि स्वं करं त्वं धर्मवत्सल

॥ ८ ॥

Oh King you will certainly have to do whatever I shall tell you to do. For this purpose, Oh you who love piety.

बहुधर्मसमोपेतं चारुलक्षणसंयुतम् ।

Give me your hand endowed with many virtues and having auspicious marks.

राजोवाच— The King said :

अन्यभार्या न विन्दामि त्वां विना वरवर्णिनि

॥ ९ ॥

Oh You of an excellent complexion, I shall not have any other wife than you.

राज्यं च सकलामुर्वी मम कायं वरानने ।

सकोशं भुंक्ष्व चार्वंगि एष दत्तः करस्तव

॥ १० ॥

Oh beautiful woman, Oh you woman of charming body, enjoy the entire Kingdom, with its wealth. So also the whole earth and my body.

यदेव भाषसे भद्रे तदेवं तु करोम्यहम् ।

In proof of this, I have offered this my hand to you. Oh good woman, I shall do what ever you will tell me.

अश्रुबिन्दुमत्युवाच— Aśrubindumati said :

अनेनापि महाभाग तव भार्या भवाम्यहम्

॥ ११ ॥

Just with this promise, Oh noble one, shall be your wife.

एवमाकर्ण्य राजेन्द्रो हर्षव्याकुललोचनः ।

गान्धर्वेण विवाहेन ययातिः पृथिवीपतिः

॥ १२ ॥

Hearing this, **Yayāti**, the Lord of the earth, the King of Kings, with his eyes full of joy, married by the gandharva way that auspicious daughter of cupid.

उपयेमे सुतां पुण्यां मन्मथस्य नरोत्तम ।

तया सार्धं महात्मा वै रमते नृपनन्दनः

॥ १३ ॥

The noble son of King Nahuṣa, enjoyed with her, on sea-breaches, in forests and parks.

सागरस्य च तीरेषु वनेषूपवनेषु च ।

पर्वतेषु च रम्येषु सरित्सु च तया सह

॥ १४ ॥

The King, lord of Kings youthfully sported with her on mountains and in beautiful rivers.

रमते राजराजेन्द्रस्तारुण्येन महीपतिः ।

एवं विंशत्सहस्राणि गतानि निरतस्य च

॥ १५ ॥

In this way, Oh best King, that noble King **Yayāti** passed twenty thousand years in sporting with her.

भूपस्य तस्य राजेन्द्र ययातेस्तु महात्मनः ।

विष्णुरुवाच— Viṣṇu said :

एवं तया महाराजो ययातिर्मोहितस्तदा

॥ १६ ॥

Oh very intelligent one, through the frudulent act of cupid, that great King **Yayāti** was allured by her

कंदर्पस्य प्रपञ्चेन इन्द्रस्यार्थे महामते ।

for the benefit of Indra at that time.

सुकर्मोवाच— Sukarman said :

एवं पिप्पलराजाऽसौ ययातिः पृथिवीपतिः ॥ १७ ॥

Oh Pippala, that Lord of the Earth, **Yayāti** stupefied to cupid's daughter by means of her alluring passion and charming union,

तस्या मोहनकामेन रतेन ललितेन च ।
न जानाति दिनं रात्रिं मुग्धः कामस्य कन्यया ॥ १८ ॥

was not aware of day or night. Once that daughter of cupid of charming eyes said to that stupefied, submissive,

एकदा मोहितं भूपं ययातिं कामनन्दिनी ।
उवाच प्रणतं नम्रं वशगं चारुलोचना ॥ १९ ॥

Obedient King **Yayāti**, who had bowed down.

अश्रुबिन्दुमत्युवाच— Aśrubindumati said :

सज्जातं दोहदं कान्त तन्मे कुरु मनोरथम् ।
अश्वमेधमखश्रेष्ठं यजस्व पृथिवीपते ॥ २० ॥

Oh dear one, a desire is produced in me; so satisfy that desire of me; perform the best sacrifice, namely, Aśwamedha, Oh Lord of the Earth.

राजोवाच— The King said :

एवमस्तु महाभागे करोमि तव सुप्रियम् ।
समाहूय सुतश्रेष्ठं राज्यभोगे विनिःस्पृहम् ॥ २१ ॥

Oh glorious one, let it be so; I shall do what you very much like. He invited his eldest son who had no desire to enjoy the Kingdom.

समाहूतः समायातो भक्त्या नमितकंधरः ।

बद्धाञ्जलिपुटो भूत्वा प्रणाममकरोत् तदा

॥ २२ ॥

Then son, when called, came there with his neck – head – bent with devotion. Joining the palm of his hands, saluted Yayāti at that time.

तस्याः पादौ ननामाथ भक्त्या नमितकंधरः ।

आदेशो दीयतां राजन् येनाऽऽहूतः समागतः

॥ २३ ॥

With his head bent, he also saluted her feet, “Oh King, give me an order since, I, who was called, have come.

किं करोमि महाभाग दासस्ते प्रणतोऽस्मि च ।

Oh Noble one, What should I do ! I am your servant who has bowed to you”.

राजोवाच— The King said :

अश्वमेधस्य यज्ञस्य सम्भारं कुरु पुत्रक

॥ २४ ॥

Oh son, inviting brāhmaṇas,

समाहूय द्विजान् पुण्यान् ऋत्विजो भूमिपालकान् ।

एवमुक्तो महातेजाः पूरुः परमधार्मिकः

॥ २५ ॥

meritorious priests officiating at sacrifice, and kings, make preparations for a horse sacrifice. Thus addressed, that very lustrous and highly

सर्वं चकार संपूर्णं यथोक्तं तु महात्मना ।

तया सार्धं स जग्राह सुदीक्षां कामकन्यया

॥ २६ ॥

religious Pūru did everything in full as told by the glorious one. With the daughter of cupid he took proper initiation – that is – got himself consecrated for the sacrifice.

अश्वमेधयज्ञवाटे दत्त्वा दानान्यनेकधा ।

ब्राह्मणेभ्यो महाराज भूरिदानमनन्तकम्

॥ २७ ॥

Yayāti, the Lord of the Earth, gave various gifts to brāhmaṇas at the place of the sacrifice, so also endless, profuse gifts especially to the poor. Oh great King !

दीनेषु च विशेषेण ययातिः पृथिवीपतिः ।

यज्ञान्ते च महाराजस्तामुवाच वराननाम्

॥ २८ ॥

And at the end of the sacrifice, he said to the beautiful woman, Oh young woman, tell me what else dear to you I should do.

अन्यत्ते सुप्रियं बाले किं करोमि वदस्व मे ।

तत्सर्वं देवि कर्ताऽस्मि साध्यासाध्यं वरानने

॥ २९ ॥

Oh beautiful woman, I shall do all that which is attainable and not attainable.

सुकर्मोवाच— Sukarman said :

इत्युक्ता तेन सा राज्ञा भूपालं प्रत्युवाच ह ।

जातो मे दोहदो राजस्तत्कुरुष्व ममानघ

॥ ३० ॥

Thus addressed by the King, She spoke in reply, “Oh King, a desire is produced to me. Oh Innocent one, do (that is), satisfy it.

इन्द्रलोकं ब्रह्मलोकं शिवलोकं तथैव च ।

विष्णुलोकं महाराज द्रष्टुमिच्छामि सुप्रियम्

॥ ३१ ॥

Oh great King, I desire to see the very pleasing heaven of Indra, of Brahmā, so also of Śiva and of Śrī Viṣṇu. Oh noble one show these to me, if I am very dear to you.

दर्शयिस्व महाभाग यदहं सुप्रिया तव ।

एवमुक्तस्तया राजा तामुवाच ससुप्रियाम् ॥ ३२ ॥

Thus addressed by her, the King said to her who was dear to him. "Oh, You beautiful one,

साधु साधु वरारोहे पुण्यमेव प्रभाषसे ।

स्त्रीस्वभावाच्च चापल्यात् कौतुकाच्च वरानने ॥ ३३ ॥

well, well, you are just saying pious things, Oh you beautiful woman, I think what you said due to feminine nature, fickleness and curiosity, is unattainable.

यत्तवोक्तं महाभागे तदसाध्यं विभाति मे ।

तत्साध्यं पुण्यदानेन यज्ञेन तपसाऽपि च ॥ ३४ ॥

Oh Noble one ! That is attainable by means of pious gifts, sacrifice, and austerities; what you told cannot be attained by other means, oh beautiful woman.

अन्यथा न भवेत् साध्यं यत्त्वयोक्तं वरानने ।

असाध्यं तु भवत्या वै भाषितं पुण्यमिश्रितम् ॥ ३५ ॥

You have just said something that is unattainable as it is mixed up — connected with — religious merit. I have not as yet seen or heard about a very

मर्त्यलोकाच्छरीरेण अनेनापि च मानवः ।

श्रुतो दृष्टो न मेऽद्यापि गतः स्वर्गं सुपुण्यकृत् ॥ ३६ ॥

meritorious man who has gone to heaven with his human body from the mortal world.

ततोऽसाध्यं वरारोहे यत्त्वया भाषितं मम ।

अन्यदेव करिष्यामि प्रियं ते तद्वद प्रिये ॥ ३७ ॥

Therefore, Oh you beautiful lady, What you said is unattainable for me. I shall do something else. Oh dear one tell me that.

देव्युवाच— The respectable woman said :

अन्यैश्च मानुषै राजन्नसाध्यं स्यान्न संशयः ।

त्वयि साध्यं महाराज सत्यं सत्यं वदाम्यहम् ॥ ३८ ॥

Oh King, it is certainly not attainable for other human beings; but it is attainable for you. I am telling the truth and truth only.

तपसा यशसा क्षात्रैर्निर्यज्ञैश्च भूपते ।

नास्ति भवादृशश्चान्यो मर्त्यलोके च मानवः ॥ ३९ ॥

Oh King, in the mortal world there is no other human being like you in practising penance, in fame, in doing valorous acts – giving – gifts and performing sacrifices.

क्षात्रं बलं सुतेजश्च त्वयि सर्वं प्रतिष्ठितम् ।

तस्मादेवं प्रकर्तव्यं मत्प्रियं नहुषात्मज ॥ ४० ॥

Everything – the power of a Kṣatriya, fire of energy – is established in you. Therefore, Oh son of Nahuṣa, this thing dear to me should be done by you.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने मातापितृतीर्थवर्णने
ययातिचरित्रे एकोनाशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under
Vena Upākhyāna the seventy ninth adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



अथ अशीतितमोऽध्यायः – Adyāya 80

Ślokas 1 to 19

पिप्पल उवाच— Pippala said :

कामकन्यां यदा राजा उपयेमे द्विजोत्तम ।

किं चक्राते तदा ते द्वे पूर्वभार्ये सुपुण्यके

॥ १ ॥

Oh best brāhmaṇa, when the King Yayāti married the daughter of the cupid what did his two former very auspicious

देवयानी महाभागा शर्मिष्ठा वाऽऽर्षपर्वणी ।

तयोश्चरित्रं तत्सर्वं कथयस्व ममाग्रतः

॥ २ ॥

wives, namely the noble Devayānī and Śarmiṣṭhā, the daughter of Vṛṣaparvā do ? Tell me the entire account of the two.

सुकर्मा उवाच— Sukarman said :

यदा नीता कामकन्या स्वगृहं तेन भूभुजा ।

अत्यर्थं स्पर्धते सा तु देवयानी मनस्विनी

॥ ३ ॥

When that King took home cupid's daughter, that high minded Devayānī very much entered into rivalry with her.

तस्यार्थे तु सुतौ शप्तौ क्रोधेनाकुलितात्मना ।

शर्मिष्ठां च समाहूय शब्दं चक्रे यशस्विनी

॥ ४ ॥

For her he, with her mind overcome with anger, cursed two of his sons — namely Turu and Yadu. The renowned one, having called Śarmiṣṭhā, said these words to her.

रूपेण तेजसा दानैः सत्यपुण्यव्रतैस्तथा ।

शर्मिष्ठा देवयानी च स्पर्धते स्म तया सह

॥ ५ ॥

Śarmiṣṭhā, and Devayānī vied with her in beauty, lusture, charity, truthfulness and holy vows.

दुष्टभावं तयोश्चापि साऽज्ञासीत् कामजा तदा ।

राज्ञे सर्वं तया विप्र कथितं तत्क्षणादिह

॥ ६ ॥

Then Kāma's daughter knew their wickedness. Just then only, she told everything to the King, Oh brāhmaṇa.

अथ क्रुद्धो महाराजः समाहूयाब्रवीद्यदुम् ।

शर्मिष्ठा वध्यतां गत्वा शुक्रपुत्री तथा पुनः

॥ ७ ॥

Then the great King, getting angry, called Yadu and said to him. "Go and kill Śarmiṣṭhā and also Devayānī, the daughter of Śukrā".

सुप्रियं कुरु मे वत्स यदि श्रेयो हि मन्यसे ।

एवमाकर्ण्य तत्तस्य पितुर्वाक्यं यदुस्तदा

॥ ८ ॥

Oh son, if you care for felicity then do what is very dear to me". Having heard those words of his father, Yadu then replied to his father, the Lord of kings,

प्रत्युवाच नृपेद्रं तं पितरं प्रति मानद ।

नाहं तु घातये तात मातरौ दोषवर्जिते

॥ ९ ॥

Oh great father, I shall not kill these two mothers, free from guilt. Those well-versed in the Vedas have declared a great sin in killing one's mother.

मातृघाते महादोषः कथितो वेदपण्डितैः ।

तस्माद्भातं महाराज एतयोर्न करोम्यहम्

॥ १० ॥

Therefore, Oh great King, I shall not kill these two mothers.

Oh great King, even, if a mother or a sister or a daughter is stained

दोषाणां तु सहस्रेण माता लिप्ता यदा भवेत् ।

भगिनी च महाराज दुहिता च तथा पुनः

॥ ११ ॥

with a hundred blemishes, she should never be killed by sons or brothers.

पुत्रैर्वा भ्रातृभिश्चैव नैव वध्या भवेत् कदा ।

एवं ज्ञात्वा महाराज मातरौ नैव घातये

॥ १२ ॥

Knowing this, Oh great King, I shall never kill these two mothers.

यदोर्वाक्यं तदा श्रुत्वा राजा क्रुद्धो बभूव ह ।

शशाप तं सुतं पश्चाद्ययातिः पृथिवीपतिः

॥ १३ ॥

Hearing, at that time the words of Yadu, the King became angry. Yayāti, the Lord of the Earth, then cursed his son.

यस्मादाज्ञा हता त्वद्य त्वया पापिसमोऽपि हि ।

मातुरंशं भजस्व त्वं मच्छापकलुषीकृतः

॥ १४ ॥

Since you have dis-obeyed my order, you, resembling a sinner, polluted by my curse enjoy a portion of your mother”.

एवमुक्त्वा यदुं पुत्रं ययातिः पृथिवीपतिः ।

पुत्रं शस्वा महाराजस्तया सार्धं महायशाः

॥ १५ ॥

Speaking thus to his son Yadu, that Lord of the Earth, Yayāti, that great King of great glory, having cursed his son,

रमते सुखभोगेन विष्णोर्ध्यानिन तत्परः ।

अश्रुविन्दुमती सा च तेन सार्धं सुलोचना

॥ १६ ॥

and without being solely devoted to Śrī Viṣṇu, enjoyed pleasures with her. That Aśrubindumati of charming eyes,

बुभुजे चारुसर्वाङ्गी पुण्यान् भोगान् मनोनुगान् ।

एवं कालो गतस्तस्य ययातेस्तु महात्मनः

॥ १७ ॥

and beautiful limbs, enjoyed with him all lovely enjoyments as liked by her. Thus that Noble Yayāti passed his time.

अक्षया निर्जराः सर्वा अपरास्तु प्रजास्तथा ।

सर्वे लोका महाभाग विष्णुध्यानपरायणाः

॥ १८ ॥

All other subjects were without any loss or without old age. All people were solely devoted to the meditation of glorious Śrī Viṣṇu.

तपसा सत्यभावेन विष्णोर्ध्यानिन पिप्पल ।

सर्वे लोका महाभाग सुखिनः साधुसेवकाः

॥ १९ ॥

Oh Noble Pippala, all people were happy and served the good by means of penance, truthfulness and meditation on Śrī Viṣṇu.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने मातापितृतीर्थवर्णने
ययातिचरित्रे अशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under
Vena Upākhyāna the eightyeth adhyāya comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ एकाशीतितमोऽध्यायः – Adyāya 81

Ślokas 1 to 74

सुकर्मोवाच— Sukarman said :

यथेन्द्रोऽसौ महाप्राज्ञः सदा भीतो महात्मनः ।

ययातेर्विक्रमं दृष्ट्वा दानपुण्यादिकं बहु ॥ १ ॥

This very intelligent Indra, always afraid of the Noble Yayāti, seeing his valour and many meritorious acts like

मेनकां प्रेषयामास अप्सरां दूतकर्मणि ।

गच्छ भद्रे महाभागे ममादेशं वदस्व हि ॥ २ ॥

giving gifts, sent the celestial nymph Menakā to act as a messenger. He said to her. Oh good and illustrious one, go and tell my order.

कामकन्यामितो गत्वा देराजवचो वद ।

येनकेनाप्युपायेन राजानं त्वमिहानय ॥ ३ ॥

Going from here tell cupid's daughter the words – that is – the order of me, the Lord of gods. “Bring the King here by any means – so me how”.

एवं श्रुत्वा गता सा च मेनका तत्र प्रेषिता ।

समाचष्ट तु तत्सर्वं देवराजस्य भाषितम् ॥ ४ ॥

Hearing this, that Menakā sent by Indra, went there; and told her all that the Lord of gods had said.

एवमुक्ता गता सा च मेनका तत्प्रचोदिता ।

गतायां मेनकायां तु रतिपुत्री मनस्विनी ॥ ५ ॥

Having thus told her that Menakā, directed by her that is cupid's daughter went back to Indra. When Menaka had left, the high minded, glorious daughter of Rati

राजानं धर्मसंकेतं प्रत्युवाच यशस्विनी ।

राजंस्त्वयाऽहमानीता सत्यवाक्येन वै पुरा ॥ ६ ॥

Reminded the King of a lawfull agreement. “Oh King, with a truthful speech, you formerly brought me here.

स्वकरश्चान्तरे दत्तो भवनं च समाहृता ।

यद्यद्वदाम्यहं राजंस्तत्तत्कार्यं हि वै त्वया ॥ ७ ॥

In the meantime, you gave me your hand and brought me to your residence. Oh King, You must do here now. Only what I tell you.

तदेवं हि त्वया वीर न कृतं भाषितं मम ।

त्वामेवं तु परित्यक्ष्ये यास्यामि पितृमन्दिरम् ॥ ८ ॥

Oh hero, You have not done what I told you. I shall abandon you and go back to my father's house”.

राजोवाच— The King said :

यथोक्तं हि त्वया भद्रे तत्ते कर्ता न संशयः ।

असाध्यं तु परित्यज्य साध्यं देवि वदस्व मे ॥ ९ ॥

Oh good one, I shall certainly do what you have told me. Oh respectable woman, leaving what is unattainable, tell me what is attainable.

अश्रुबिन्दुमत्युवाच— Aśrubindumatī said :

एतदर्थे महीकान्त भवानिह मया वृतः ।

सर्वलक्षणसंपन्नः सर्वधर्मसमन्वितः ॥ १० ॥

For this purpose, Oh Lord of the Earth, I choose you in marriage knowing that you are having all auspicious marks.

सर्वं साध्यमिति ज्ञात्वा सर्वधर्तारमेव च ।

कर्तारं सर्वधर्माणां स्रष्टारं पुण्यकर्मणाम् ॥ ११ ॥

and endowed with all virtues; and knowing that you would accomplish everything.

त्रैलोक्यसाधकं ज्ञात्वा त्रैलोक्येऽप्रतिमं च वै ।

विष्णुभक्तमहं जाने वैष्णवानां महावरम् ॥ १२ ॥

Support everything, practice all good usages and create religious rites and would obtain all the three worlds.

इत्याशया मया भर्ता भवानंगीकृतः पुरा ।

यस्य विष्णुप्रसादोऽस्ति स सर्वत्र परिब्रजेत् ॥ १३ ॥

I know you to be a devotee and the best among the followers of Śrī Viṣṇu.

दुर्लभं नास्ति राजेन्द्र त्रैलोक्ये सचराचरे ।

सर्वेष्वेव सुलोकेषु विद्यते तव सुव्रत ॥ १४ ॥

With this hope, I formerly took you for my husband. He who has the grace of Śrī Viṣṇu would move everywhere.

विष्णोश्चैव प्रसादेन गगने गतिरुत्तमा ।

मर्त्यलोके समासाद्य त्वयैव वसुधाधिप ॥ १५ ॥

Oh Lord of Kings, here is nothing that cannot be accomplished by you in three worlds – mobile or immobile for you of a good vow everything

जरापलितहीनास्तु मृत्युहीना जनाः कृताः ।

गृहद्वारेषु सर्वेषु मर्त्यानां च न रर्षभ ॥ १६ ॥

is attainable in all the worlds. Due to Śrī Viṣṇu's grace only, You can freely move in the sky. Having come to the world of

mortals, Oh lord of the Earth, you have made people free from old age, grey hair and death.

कल्पद्रुमा अनेकाश्च त्वयैव परिकल्पिताः ।

येषां गृहेषु मर्त्यानां मुनयः कामधेनवः

॥ १७ ॥

त्वयैव प्रेषिता राजन्स्थिरीभूताः सदा कृताः ।

सुखिनः सर्वकामैश्च मानवाश्च त्वया कृताः

॥ १८ ॥

You yourself have devised many desire-yielding trees near all the doors of the house of men, Oh King. To the houses of men you have sent sages and have always firmly settled the desire.

गृहैकमध्ये साहस्रं कुलीनानां प्रदृश्यते ।

एवं वंशविवृद्धिश्च मानवानां त्वया कृता

॥ १९ ॥

Yielding cows in their houses, Oh King, You have made men happy by satisfying all their desires. In a house a thousand nobly born people are seen.

यमस्यापि विरोधेन इन्द्रस्य च नरोत्तम ।

व्याधिपापविहीनस्तु मर्त्यलोकस्त्वया कृतः

॥ २० ॥

Thus you have increased the human race. In spite of Yama's opposition and that of Indra too, Oh King, You made the mortal world free from diseases and sins

स्वतेजसाऽहंकारेण स्वर्गरूपं तु भूतलम् ।

दर्शितं हि महाराज त्वत्समो नास्ति भूपतिः

॥ २१ ॥

and self respect you have shown the Earth to have the form of heaven. There is no other King like you.

नरो नैव प्रसूतो हि नोत्पत्स्यति भवादृशः ।

भवन्तमित्यहं जाने सर्वधर्मप्रभाकरम्

॥ २२ ॥

No man is born or will be born like you. I know you to be the illuminator of the entire religion. Therefore I took you as my husband; giving up joke, Oh Lord of

तस्मान्मया कृतो भर्ता वदस्वैवं ममाग्रतः ।

नर्ममुत्त्वा नृपेन्द्र त्वं वद सत्यं ममाग्रतः ॥ २३ ॥

Kings, speaks the truth me.

यदि ते सत्यमस्तीह धर्ममस्ति नराधिप ।

देवलोकेषु मे नास्ति गगने गतिरुत्तमा ॥ २४ ॥

Oh King, if you have truth and piety then speak the truth. I do not move in divine worlds, nor can I freely move in the sky".

सत्यं त्यक्त्वा यदा च त्वं नैव स्वर्गं गमिष्यसि ।

तदा कूटं तव वचो भविष्यति न संशयः ॥ २५ ॥

When, giving up truth — you say like this, you will never go to heaven; your words will be certainly false.

पूर्वं कृतं हि यच्छ्रेयो भस्मीभूतं भविष्यति ।

and all good things done formerly will be reduced to ashes.

राजोवाच— The King said :

सत्यमुक्तं त्वया भद्रे साध्यासाध्यं न चास्ति मे ॥ २६ ॥

Oh good woman, you spoke the truth, there is nothing like unattainable for me.

सर्वं साध्यं सुलोकं मे सुप्रसादाज्जगत्पते ।

स्वर्गं देवि यतो नैमि तत्र मे कारणं शृणु ॥ २७ ॥

Due to the good grace of the Lord of the world everything is attainable for me. Oh respectable woman,

आगन्तुं तु न दास्यन्ति लोके मर्त्ये च देवताः ।

ततो मे मानवाः सर्वे प्रजाः सर्वा वरानने ॥ २८ ॥

Listen to the reason for which I am not going to heaven. They will not allow deities to go to the mortal world.

मृत्युयुक्ता भविष्यन्ति मया हीना न संशयः ।

गन्तुं स्वर्गं न वाञ्छामि सत्यमुक्तं वरानने ॥ २९ ॥

as a result all human beings – my subjects – will be having death when abandoned by me; there is no doubt about this. Oh you beautiful woman. I do not desire to go to heaven; I have told you the truth, Oh you beautiful woman.

देव्युवाच— The respectable woman said :

लोकान् दृष्ट्वा महाराज आगमिष्यसि वै पुनः ।

पूरयस्व ममाद्य त्वं जातां श्रद्धां महातुलाम् ॥ ३० ॥

Oh King, having seen the worlds, you will again come back. Today fulfill my matchless strong desire.

राजोवाच— The King said :

सर्वमेवं करिष्यामि यत्त्वयोक्तं न संशयः ।

समालोक्य महातेजा ययातिर्नहुषात्मजः ॥ ३१ ॥

I shall certainly do all that you have said. That very lustrous King Yayāti, the son of Nahuṣa, having thus observed

एवमुक्त्वा प्रियां राजा चिन्तयामास वै तदा ।

अन्तर्जलचरो मस्त्यः सोऽपि जालेन बध्यते ॥ ३२ ॥

and thus spoken to his beloved then thought : “A fish though moving in the water, is bound – that is – caught in a net.

मरुत्समानवेगोऽपि मृगः प्राप्नोति बन्धनम् ।

योजनानां सहस्रस्थमामिषं वीक्षते खगः ॥ ३३ ॥

A deer even having the speed like that of the wind is bound. A bird sees a prey even though it is at a distance of a thousand yojanas.

सकंठलग्नपाशं च न पश्येद्दैवमोहितः ।

कालः समविषमकृत् कालः सन्मानहानिदः ॥ ३४ ॥

Being deluded by destiny, it does not see the noose sticking to its neck. Destiny brings about good and bad things. Destiny destroys honour.

परिभावकरः कालो यत्र कुत्रापि तिष्ठतः ।

नरं करोति दातारं याचितारं च वै पुनः ॥ ३५ ॥

Destiny brings about humiliation by remaining where so ever it pleases. It makes a man a donor or a suitor.

भूतानि स्थावरादीनि दिवि वा यदि वा भुवि ।

सर्वं कलयते कालः कालो ह्येक इदं जगत् ॥ ३६ ॥

Destiny holds everything — all immobile and other beings living in heaven or on the earth.

अनादिनिधनो धाता जगतः कारणं परम् ।

लोकान् कालः स पचति वृक्षे फलमिवाहितम् ॥ ३७ ॥

Destiny alone is this world. Destiny ripens the worlds as the fruit laid on a tree.

न मन्त्रा न तपो दानं न मित्राणि न बान्धवाः ।

शक्नुवन्ति परित्रातुं नरं कालेन पीडितम् ॥ ३८ ॥

Hymns, penance, charity, friends, or relatives are not able to protect a man oppressed by destiny.

त्रयः कालकृताः पाशाः शक्यन्ते नातिवर्तितुम् ।

विवाहो जन्म मरणं यदा यत्र तु येन च ॥ ३९ ॥

It is not possible to overcome the three nooses of destiny, marriage, birth and death — when and where one would have these, and with whom or though whom.

यथा जलधरा व्योम्नि भ्राम्यन्ते मातरिश्वना ।

तथेदं कर्मयुक्तेन कालेन भ्राम्यते जगत् ॥ ४० ॥

As the clouds in the sky are moved by the wind, so the world is moved by destiny. United with the fruits of the deeds of beings.

सुकर्मोवाच— Sukarman said :

कालोऽयं कर्मयुक्तस्तु यो नरैः समुपासितः ।

कालस्तु प्रेरयेत् कर्म न तं कालः करोति सः ॥ ४१ ॥

But the destiny, which, United with Karman — the deeds, is adored by men, would only urge Karman the fruit of the deeds, and does not create it.

उपद्रवाघातदोषाः सर्पाश्च व्याधयस्ततः ।

सर्वे कर्मनियुक्तास्ते प्रचरन्ति च मानुषे ॥ ४२ ॥

In the human world, calamities, misfortunes, serpents and diseases move in accordance with their being decided by one's deeds.

सुखस्य हेतवो ये च उपायाः पुण्यमिश्रिताः ।

ते सर्वे कर्मसंयुक्ता न पश्येयुः शुभाशुभम् ॥ ४३ ॥

All those that are the causes and means of happiness, being mixed with merit are United with the fruits of deeds.

कर्मदा यदि वा लोके कर्मसंबन्धि बान्धवाः ।

कर्माणि चोदयन्तीह पुरुषं सुखदुःखयोः ॥ ४४ ॥

They would not see – that is would not care for what is auspicious and what is inauspicious. Obscure relatives united with the fruits of deeds alone urge men on to happiness and unhappiness in this world.

सुवर्णं रजतं वापि यथारूपं विनिश्चितम् ।

तथा निबध्यते जन्तुः स्वकर्मणि वशानुगः

॥ ४५ ॥

As gold or silver has its nature fixed, similarly a being is bound in accordance with his deeds.

पञ्चैतानीह सृज्यन्ते गर्भस्थस्यैव देहिनः ।

आयुः कर्म च वित्तं च विद्या निधनमेव च

॥ ४६ ॥

These five are produced that is decided when a man is just in his mother's womb; his life that is longevity, deeds wealth learning and death.

यथा मृतपिण्डतः कर्ता कुरुते यद्यदिच्छति ।

तथा पूर्वकृतं कर्म कर्तारमनुगच्छति

॥ ४७ ॥

As an agent pater fashions from a lifeless lump whatever he wants to fashion, in the same way deeds performed before follow the doer.

देवत्वमथ मानुष्यं पशुत्वं पक्षिता तथा ।

तिर्यक्तत्वं स्थावरत्वं च प्राप्यते च स्वकर्मभिः

॥ ४८ ॥

One becomes a god, or a man, or a beast, or a bird, or a lower animal, or an immobile object, according to one's deeds.

स एव तत्तथा भुङ्क्ते नित्यं विहितमात्मना ।

आत्मना विहितं दुःखं चात्मना विहितं सुखम्

॥ ४९ ॥

He always enjoys in accordance with that only which is accomplished by himself – unhappiness results from one's own deeds. Happiness results from one's own deeds.

गर्भशय्यामुपादाय भुञ्जते पूर्वदैहिकम् ।

संत्यजन्ति स्वकं कर्म न क्वचित्पुरुषा भुवि

॥ ५० ॥

Obtaining the bed of womb, he enjoys the fruit of his deeds of the previous body, that is, done in the previous existence. On the earth men never – that is can never give up the fruits of their deeds.

बलेन प्रज्ञया वापि समर्थाः कर्तुमन्यथा ।

सुकृतान्युपभुञ्जन्ति दुःखानि च सुखानि च

॥ ५१ ॥

They are not able to change them by means of their power or intelligence. They enjoy meritorious deeds, pains and pleasures.

हेतुं प्राप्य नरो नित्यं कर्मबन्धैस्तु बध्यते ।

यथा धेनुसहस्रेषु वत्सो विन्दति मातरम्

॥ ५२ ॥

Reaching a cause, a man is always bound by the boons of his deeds. As from among thousands of cows, a calf finds out its mother.

तथा शुभाशुभं कर्म कर्तारमनुगच्छति ।

उपभोगादृते यस्य नाश एव न विद्यते

॥ ५३ ॥

Similarly the fruit of the auspicious or inauspicious deeds – which is not destroyed except by enjoyment – follows its agent.

प्राक्तनं बन्धनं कर्म कोऽन्यथा कर्तुमर्हति ।

सुशीघ्रमपि धावन्तं विधानमनुधावति

॥ ५४ ॥

Who can change the fruit of a deed done in former life ? the fruit of the deed of a former life, as it was done, sleeps with him who sleeps.

शेते सहशयानेन पुरा कर्म यथाकृतम् ।

उपतिष्ठति तिष्ठन्तं गच्छन्तमनुगच्छति

॥ ५५ ॥

It stands by him who stands, and follows him who goes.

करोति कुर्वतः कर्म च्छायेवानुविधीयते ।

यथा छायातपौ नित्यं सुसंबद्धौ परस्परम् ॥ ५६ ॥

The fruit of the deed of him who acts; acts; it follows him like his shadow. As shade and light are always mutually connected.

तद्वत्कर्म च कर्ता च सुसंबद्धौ परस्परम् ।

ग्रहा रोगा विषाः सर्पाः शाकिन्यो राक्षसास्तथा ॥ ५७ ॥

Similarly a deed and its agent are well related. Planets, diseases, poisonous snakes, demonesses

पीडयन्ति नरं पश्चात् पीडितं पूर्वकर्मणा ।

येन यत्रोपभोक्तव्यं सुखं वा दुःखमेव वा ॥ ५८ ॥

and demons trouble a man who is first oppressed by his own deeds. He who is to enjoy happiness or suffer unhappiness at a place is bound by a rope, is forcibly carried away

स तत्र बद्ध्वा रज्ज्वा वै बलाद्दैवेन नीयते ।

दैवः प्रभुर्हि भूतानां सुखदुःखोपपादने ॥ ५९ ॥

by fate. In giving happiness or Unhappiness, destiny alone is the master of beings.

अन्यथा चिन्त्यते कर्म जाग्रता स्वपतापि वा ।

अन्यथा स तथा प्राज्ञ दैव एवं जिघांसति ॥ ६० ॥

Oh wise one, a deed is conceived in one way by a person, keeping awake or sleeping and destiny destroys it, another turn by giving it,

शस्त्राग्निविषदुर्गेभ्यो रक्षितव्यं च रक्षति ।

अरक्षितं भवेत् सत्यं तदेवं दैवरक्षितम् ॥ ६१ ॥

It protects that which would be protected that is, which it wants to protect from weapons, fire, poisons or difficulties.

दैवेन नाशितं यत्तु तस्य रक्षा न दृश्यते ।

यथा पृथिव्यां बीजानि उत्तानि च धनानि च ॥ ६२ ॥

Truly that which cannot be protected, is protected by destiny in this way. That which is destroyed by destiny can never be protected.

तथैवात्मनि कर्माणि तिष्ठन्ति प्रभवन्ति च ।

तैलक्षयाद्यथा दीपो निर्वाणमधिगच्छति ॥ ६३ ॥

As seeds that are sown in Earth and riches remain dormant, and this grow active, in the same way deeds remain intact in the soul and then becomes active.

कर्मक्षयात्तथा जन्तुः शरीरान्नाशमृच्छति ।

कर्मक्षयात्तथा मृत्युस्तत्त्वविद्भिरुदाहृतः ॥ ६४ ॥

As due to the exhaustion of oil the flame goes out, so due to the exhaustion of the fruits of deeds a being goes to destruction from his body; since those who know the truth declare that death is due to the exhaustion of the fruits of one's deeds.

विविधाः प्राणिनस्तस्य मृत्यो रोगाश्च हेतवः ।

तथा मम विपाकोऽयं पूर्वं कृतस्य नान्यथा ॥ ६५ ॥

Various beings and diseases are the cause of his death. Thus it is ripening of the deeds of my former existence. It is not otherwise.

संसाप्तो नात्र सन्देहः स्त्रीरूपोऽयं न संशयः ।

क्व मेगेहं समायाता नाटका नटनर्तकाः ॥ ६६ ॥

It has now certainly come to me in the form of a woman, there is no doubt about it. Actors, dancers and bards had to come to my house.

तेषां संगप्रसंगेन जरादेहं समाश्रिता ।

सर्वं कर्म कृतं मन्ये यन्मे सम्भावितं ध्रुवम् ॥ ६७ ॥

due to their contact, old age has resorted to my body. I think every thing is done by one's deeds, since it has now definitely sprung up.

तस्मात् कर्मप्रधानं च उपायाश्च निरर्थकाः ।

पुरा वै देवराजेन मदर्थे दूतसत्तमः ॥ ६८ ॥

Therefore deeds are the main factor, efforts are useless. Formerly, the King of gods had sent the best messenger by name

प्रेषितो मातलिर्नामि न कृतं तस्य तद्वचः ।

तस्य कर्मविपाकोऽयं दृश्यते सांप्रतं मम ॥ ६९ ॥

Mātali, for taking me to heaven. I did not do his words, that is, what he told me. I now see the ripening of those deeds.

इति चिन्तापरो भूत्वा दुःखेन महतान्वितः ।

यद्यस्या हि वचः प्रीत्या न करोमि हि सर्वथा ॥ ७० ॥

He Yayāti was thus full of anxiety; and was overcome with great affliction. He thought: If with pleasure I do not do what she says, then both my truthfulness and piety would

सत्यधर्मावुभावेतौ यास्यतस्तौ न संशयः ।

सदृशं च समायातं यदृष्टं मम कर्मणा ॥ ७१ ॥

go — that is — perish. There is no doubt about it. Whatever was decided in accordance with my deeds has come.

भविष्यति न सन्देहो दैवो हि दुरतिक्रमः ।

एवं चिन्तापरो भूत्वा ययातिः पृथिवीपतिः ॥ ७२ ॥

Whatever was decided in accordance with my deeds has come will certainly take place. Destiny is difficult to overcome.

कृष्णं क्लेशापहं देवं जगाम शरणं हरिम् ।

ध्यात्वा नत्वा ततः स्तुत्वा मनसा मधुसूदनम् ॥ ७३ ॥

ब्राहि मां शरणं प्राप्तस्त्वामहं कमलाप्रिय ॥ ७४ ॥

Yayāti the Lord of the Earth, was thus absorbed in thought. He sought the refuge of Śrī Kṛṣṇa Hari, the remover of distress, by meditating upon Him, saluting Him and praising Him as “Oh You to whom Lakṣmī is dear, protect me who have sought your refuge”.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने मातापितृतीर्थवर्णने
ययातिचरित्रे एकाशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under
Vena Upākhyāna the eighty first adhyāya comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ द्वाशीतितमोऽध्यायः – Adyāya 82

Ślokas 1 to 28

सुकर्मोवाच— Sukarman said :

एवं चिन्तयते यावद्राजा परमधार्मिकः ।

तावत्प्रोवाच सा देवी रतिपुत्री वरानना ॥ १ ॥

When the King was thus absorbed in thinking, that beautiful daughter of Rati said “Oh You very intelligent King,

किमु चिन्तयसे राजंस्त्वमिहैव महामते ।

प्रायेणापि स्त्रियः सर्वाश्चपलाः स्युर्न संशयः ॥ २ ॥

What do you think Just now ? There is no doubt that mostly women are fickle. I am not leading you away through fickleness.

नाहं चापल्यभावेन त्वामेवं प्रविचालये ।

नाहं हि कारयाम्यद्य भवत्पार्श्वं नृपोत्तम

॥ ३ ॥

I am not making use of a fraudulent expedient today, Oh best King, by speaking as other greedy women speak, something that

अन्यस्त्रियो यथा लोके चपलत्वाद्वदन्ति च ।

अकार्यं राजराजेन्द्र लोभान्मोहाच्च लंपटाः

॥ ४ ॥

cannot be done, through greed and delusion. A strong desire to see all the worlds is produced in my heart.

लोकानां दर्शनायैव जाता श्रद्धा ममोरसि ।

देवानां दर्शनं पुण्यं दुर्लभं हि सुमानुषैः

॥ ५ ॥

Seeing deities is meritorious, and is very difficult to be had even by good men. Say to me, Oh King, that you will cause — that is help me to see the deities.

तेषां च दर्शनं राजन् कारयामि वदस्व मे ।

दोषं पापकरं यत्तु मत्संगादिह चेद्भवेत्

॥ ६ ॥

Like another ordinary man, afraid of a great misery and fallen into the ditch of delusion, you are thinking if there would

एवं चिन्तयसे दुःखं यथाऽन्यः प्राकृतो जनः ।

महाभयाद्यथा भीतो मोहगर्ते गतो यथा

॥ ७ ॥

be a great sin due to my company now. Give up your anxiety.

त्यज चिन्तां महाराज न गन्तव्यं त्वया दिवि ।

येन ते जायते दुःखं तन्न कार्यं मया कदा

॥ ८ ॥

You should not go to heaven; I shall never do that which gives you pain.

एवमुक्तस्तथा राजा तामुवाच वराननाम् ।

चिन्तितं यन्मया देवि तच्छृणुष्व हि सांप्रतम् ॥ ९ ॥

The King, thus addressed by her, said to that beautiful woman, Oh respectable woman, now listen to what I have thought out.

मानभंगो मया दृष्टो नैव स्वस्य मनः प्रिये ।

मयि स्वर्गं गते कान्ते प्रजादीनां भविष्यति ॥ १० ॥

I see here insult and not the satisfying of my mind. Oh beloved, when I go to the heaven, my subjectes will be helpless.

त्रासयिष्यति दुष्टात्मा यमस्तु व्याधिभिः प्रजाः ।

त्वया सार्धं प्रयास्यामि स्वर्गलोकं वरानने ॥ ११ ॥

The wicked minded Yama will trouble my subjects with diseases. Oh beautiful one, I shall go to heaven with you”.

एवमाभाष्यतां राजा समाहूय सुतोत्तमम् ।

पूरुं तं सर्वधर्मज्ञं जरायुक्तं महामतिम् ॥ १२ ॥

Having thus spoken to her and having called his best son Pūru, possessing old age and of a great intelligence, he said to him.

एहोहि सर्वधर्मज्ञ धर्मं जानासि निश्चितम् ।

ममाज्ञया हि धर्मात्मन् धर्मः संपालितस्त्वया ॥ १३ ॥

come on, Oh you who know all the customary observances, you certainly know your duty.

जरा मे दीयतां तात तारुण्यं गृह्यतां पुनः ।

राज्यं कुरु ममेदं त्वं सकोशबलवाहनम् ॥ १४ ॥

Oh religious minded one. You have preserved piety by my order. Oh son, give me my old age back, and take back your youth.

आसमुद्रां प्रभुंक्ष्व त्वं रत्नपूर्णा वसुन्धराम् ।

मया दत्तां महाभाग सग्रामवनपत्तनाम्

॥ १५ ॥

Protect this kingdom of mine, along with the treasure, army and vehicles. Enjoy the earth full of gems, along with villages, forests and cities given to you, by me.

प्रजानां पालनं पुण्यं कर्तव्यं च सदानघ ।

दुष्टानां शासनं नित्यं साधूनां परिपालनम्

॥ १६ ॥

Oh Sinless one, You should do the protection of the subjects which is meritorious, on the authority of the sacred texts you should always punish the wicked and protect the good.

कर्तव्यं च त्वया वत्स धर्मशास्त्रप्रमाणतः ।

ब्राह्मणानां महाभाग विधिनापि स्वकर्मणा

॥ १७ ॥

Oh glorious one, you should protect the brāhmaṇas by your deeds devoutly and according to the rules, since they are worthy of respect in the three worlds.

भक्त्या च पालनं कार्यं यस्मात् पूज्या जगत्त्रये ।

पञ्चमे सप्तमे वस्रे कोशं पश्य विपश्चितः

॥ १८ ॥

Every fifth or seventh day inspect the treasure and meet the learned. You should always honour your army

बलं च नित्यं संपूज्यं प्रसादधनभोजनैः ।

चारचक्षुर्भवस्व त्वं नित्यं दानपरो भव

॥ १९ ॥

by favouring them and giving them wealth and food. Always use your spies as your eyes and always be engaged in charity.

भवस्व नियतो मन्त्रे सदागोप्यः सुपण्डितैः ।

नियतात्मा भवस्व त्वं मा गच्छ मृगयां सुत

॥ २० ॥

Always be restrained in your consultation, since it is always to be guarded by very wise men. Oh son, always control yourself, do not go a hunting.

विश्वासः कस्य नो कार्यः स्त्रीषु कोशे महाबले ।

पात्राणां त्वं तु सर्वेषां कलानां कुरु संग्रहम् ॥ २१ ॥

Do not trust anybody – women, treasure or your great army. Always collect worthy persons and all arts.

यज यज्ञैर्हृषीकेशं पुण्यात्मा भव सर्वदा ।

प्रजानां कंटकान् सर्वान् मर्दयस्व दिने दिने ॥ २२ ॥

Worship Śrī Viṣṇu with sacrifices; and always be virtuous. Everyday crush the sources of nuisance among the subjects.

प्रजानां वाञ्छितं सर्वमर्पयस्व दिने दिने ।

प्रजासौख्यं प्रकर्तव्यं प्रजाः पोषय पुत्रक ॥ २३ ॥

Everyday give your subjects all that is desired by them. Give happiness to the subjects, support the subjects.

स्वको वंशः प्रकर्तव्यः परदारेषु मा कृथाः ।

मतिं दुष्टां परस्वेषु पूर्वानन्वेहि सर्वदा ॥ २४ ॥

Oh son, have sexual union with a woman in your own family only. Do not have it with someone's wife. Do not think ill about other's wealth.

वेदानां हि सदा चिन्ता शास्त्राणां हि च सर्वदा ।

कुरुष्वैवं सदा वत्स शास्त्राभ्यासरतो भव ॥ २५ ॥

Always follow your forefathers. Always ponder over the Vedas and the sacred texts.

सन्तुष्टः सर्वदा वत्स स्वशय्यानिरतो भव ।

गजस्य वाजिनोऽभ्यासं स्यन्दनस्य च सर्वदा ॥ २६ ॥

Oh child be engaged in the study of the science of handling weapons. Oh child, always be contended, and be devoted to your bed – that is wife. Always study elephants, horses and chariots.

एवमादिश्य तं पुत्रमाशीर्भिरभिनन्द्य च ।

स्वहस्तेन च संस्थाप्य करे दत्तं स्वमायुधम् ॥ २७ ॥

Having thus instructed his son, having congratulated him with blessings, having put him on the throne with his own hand, he gave his weapon into his hand.

स्वां जरां तु समागृह्य दत्त्वा तारुण्यमस्य च ।

गन्तुकामस्ततः स्वर्गं ययातिः पृथिवीपतिः ॥ २८ ॥

Then Yayāti, the Lord of the Earth, having taken back from Pūru his old age, gave him, his youth and desired to go to heaven.

इति श्रीपद्मपुराणे भूमिखण्डे वेनोपाख्याने मातापितृतीर्थवर्णने
ययातिचरित्रे द्व्यशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Śrī Padma Purāṇa under Bhūmi Khaṇḍam under
Vena Upākhyāna the eighty second adhyāya comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ त्र्यशीतितमोऽध्यायः – Adyāya 83

Slokas 1 to 83

सुकर्मोवाच— Sukarman said :

समाहूय प्रजाः सर्वा द्वीपानां वसुधाधिपः ।

हर्षेण महताऽऽविष्ट इदं वचनमब्रवीत् ॥ १ ॥

Having called all the subjects from all parts of the world, the Lord of the Earth, full of great joy, said : Oh best ones my subjects — brāhmaṇas, kṣatriyas, vaiśyas and śūdras,

इन्द्रलोकं ब्रह्मलोकं रुद्रलोकमतः परम् ।

वैष्णवं सर्वपापघ्नं प्राणिनां गतिदायकम्

॥ २ ॥

Along with woman, I am going to Indra's heaven; Brahma's heaven, Rudra's heaven and then to Viṣṇu's heaven destroying all sins and causing salvation.

ब्रजाम्यहं न सन्देहो ह्यनया सह सत्तमाः ।

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्च प्रजा मम

॥ ३ ॥

There is no doubt about it. With your families you should stay happily on the Earth.

सुखेनापि सकुटुम्बैः स्थातव्यं तु महीतले ।

पूरुषे महाभागो भवतां पालकस्त्विह

॥ ४ ॥

Oh people, I have appointed this glorious and wise Pūru as your guardian and King

स्थापितोऽस्ति मया लोका राजा धीरः सदण्डकः ।

एकमुक्तास्तु ताः सर्वाः प्रजा राजानमब्रुवन्

॥ ५ ॥

with the sceptre". Thus addressed, all those subjects said to the King.

श्रूयते सर्ववेदेषु पुराणेषु नृपोत्तम ।

धर्म एवं यतो लोके न दृष्टः केन वै पुरा

॥ ६ ॥

Oh best King, in — that is, from all the Vedas and Purāṇas we hear about Dharma; but nobody has seen, as we saw.

दृष्टोऽस्माभिरसौ धर्मो दशांगः सत्यवल्लभः ।

सोमवंशसमुत्पन्नो नहुषस्य महागृहे

॥ ७ ॥

Dharma, like the one – that is you – born in Nahuṣa's great house.

हस्तपादमुखैर्युक्तः सर्वाचारप्रचारकः ।

ज्ञानविज्ञानसंपन्नः पुण्यानां च महानिधिः ॥ ८ ॥

In the lunar dynasty, of ten constituents, loving truth, possessing hands, feet and face, propagating all good practices

गुणानां हि महाराज आकरः सत्यपण्डितः ।

कुर्वन्ति च महाधर्मं सत्यवन्तो महौजसः ॥ ९ ॥

endowed with spiritual and material knowledge and a great treasure of religious merit, the mine of virtues and proficient in truth.

तं धर्मदृष्टवन्तः स्म भवन्तं कामरूपिणम् ।

भवन्तं कामकर्तारमीदृशं सत्यवादिनम् ॥ १० ॥

Oh great King. Truthful and highly lustrous people practise great virtues. That dharma we have seen in you, of a desirable form. Or handsome like cupid; satisfying our desires and so truth speaking.

कर्मणा त्रिविधेनापि वयं त्यक्तुं न शक्नुमः ।

यत्र त्वं तत्र गच्छामः सुसुखं पुण्यमेव च ॥ ११ ॥

Even three kinds of acts, that is, of body, mind and speech we are unable to abandon you. We shall happily and agreeably go wherever you go.

नरकेऽपि भवान् यत्र वयं तत्र न संशयः ।

किं दारैर्धनभोगैश्च किं जीवैर्जीवितेन च ॥ १२ ॥

There is no doubt that we shall be in hell where you will stay – that is – if you live in a hell. Oh very great King, without you, what is the use of a wife, or enjoyments, or life ?

त्वां विना सुमहाराज तेन नास्त्यत्र कारणम् ।

त्वयैव सह राजेन्द्र वयं यास्याम नान्यथा ॥ १३ ॥

We have nothing to do with that, that is, wife, wealth etc. Oh Lord of kings, we shall go with you only, this will not be otherwise.

एवं श्रुत्वा वचस्तासां प्रजानां पृथिवीपतिः ।

हर्षेण महताऽऽविष्टः प्रजा वाक्यमुवाच ह ॥ १४ ॥

Hearing these words of the subjects, the Lord of the Earth, full of great joy, said to the subjects :

आगच्छन्तु मया सार्धं सर्वे लोकाः सुपुण्यकाः ।

नृपो रथं समारुह्य तया वै कामकन्यया ॥ १५ ॥

“Oh you all very meritorious people, come along with me”. With cupid’s daughter, the King got into the chariot.

रथेन हंसवर्णेन चन्द्रबिम्बानुकारिणा ।

चामरैर्व्यजनैश्चापि वीज्यमानो गतव्यथः ॥ १६ ॥

That **Yayāti**, Nahuṣa’s son shone like Indra, the Lord of gods, with the chariot having the colour of swans and resembling the orb of the Moon; he was free from distress

केतुना तेन पुण्येन शुभ्रेणापि महीयसा ।

शोभमानो यथा देवो देवराजः पुरन्दरः ॥ १७ ॥

as he was being fanned by chowries and fans; he also shone with that lucky, auspicious and great banner.

ऋषिभिः स्तूयमानस्तु बन्दिभिश्चारणैस्तथा ।

प्रजाभिः स्तूयमानश्च ययातिर्नुष्पात्मजः ॥ १८ ॥

He was praised by sages, bards and singers, so also by his subjects.

प्रजाः सर्वास्ततो यानैः समायाता नरेश्वरम् ।

गजैरश्वैरथैश्चान्यैः प्रस्थिताश्च दिवं प्रति ॥ १९ ॥

Then all his subjects approached the Lord of men in vehicles; and they proceeded to heaven with elephants and horses and chariots.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चान्ये पृथग्जनाः ।

सर्वे च वैष्णवा लोका विष्णुध्यानपरायणाः ॥ २० ॥

They were Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras and other common people. All they were followers of Śrī Viṣṇu and were absorbed in the meditation on Śrī Viṣṇu.

तेषां तु केतवः शुक्ला हेमदण्डैरलंकृताः ।

शंखचक्रांकिताः सर्वे सदण्डाः सपताकिनः ॥ २१ ॥

Their banners were white and adorned with golden staffs. All were marked with conches and discs and were having staffs and flags.

प्रजावृन्देषु भासन्ते पताका मारुतेरिताः ।

दिव्यमालाधरास्सर्वे शोभितास्तुलसीदलैः ॥ २२ ॥

The banners urged by wind shone among the crowds of the subjects. All the subjects had person divine garlands and were adorned with Tulasi-leaves.

दिव्यचन्दनदिग्धांगा दिव्यगन्धानुलेपनाः ।

दिव्यवस्त्रकृता शोभा दिव्याभरणभूषिताः ॥ २३ ॥

Their bodies were smeared with divine sandal and with the paste of divine black aloe wood. They were adorned with divine garments and were decorated with divine ornaments.

सर्वे लोकाः सुरूपास्ते राजानमुपजग्मिरे ।

प्रजाशतसहस्राणि लक्षकोटिशतानि च ॥ २४ ॥

All those handsome people followed the King. All the subjects — the people numbering in thousands, hundreds of lakhs and crores,

अर्वखर्वसहस्राणि ते जनाः प्रतिजग्मिरे ।

ते तु राज्ञा समं सर्वे वैष्णवाः पुण्यकारिणः

॥ २५ ॥

सुकर्मोवाच— Sukarman said :

विष्णुध्यानपराः सर्वे जपदानपरायणाः ।

and very larges numbers like Arva, Kharva — i.e. crores (1,000,00,00,000) went with the King. All of them followers of Śrī Viṣṇu, doing meritorious acts, absorbed in the meditation of Śrī Viṣṇu and in muttering sacred names and in charity went with the king.

सुकर्मोवाच—

एवं ते प्रस्थिताः सर्वे हर्षेण महतान्विताः

॥ २६ ॥

Full of great joy all of them proceeded with the King.

पूरुं पुत्रं महाराज स्वराज्ये परिषिच्य तम् ।

ऐन्द्रं लोकं जगामाथ ययातिः पृथिवीपतिः

॥ २७ ॥

Oh great King, having installed his son Pūru on his throne, that Yayāti, the Lord of the Earth, went to Śrī Viṣṇu's world.

तेजसा तस्य पुण्येन धर्मेण तपसा तदा ।

ते जनाः प्रस्थिताः सर्वे वैष्णवं लोकमुत्तमम्

॥ २८ ॥

Due to his lusture, religious merit and piety all those people proceeded to the best heaven of Śrī Viṣṇu.

ततो देवाः सगन्धर्वाः किन्नराश्चरणास्तथा ।

सहिता देवराजेन आगताः संमुखं तदा

॥ २९ ॥

तस्यैवापि नृपेन्द्रस्य पूजयन्तो नृपोत्तम ।

Then along with the King of gods, gods with gandharvas, kinnaras and bards came facing them to get them, honouring that very lord of kings, Oh best King.

इन्द्र उवाच— Indra said :

स्वागतं ते महाराज मम गेहं समाविश ॥ ३० ॥

Oh great King, welcome to you. Enter my house.

अत्र भोगान् प्रभुंक्ष्व त्वं दिव्यान् कामान् मनोऽनुगान् ।

Enjoy here all the divine pleasures as you like.

राजोवाच— The King said :

सहस्राक्ष महाप्राज्ञ तव पादांबुजद्वयम् ॥ ३१ ॥

Oh thousand eyed, very wise god, I am saluting your lotus like couple of feet.

नमस्करोम्यहं देव ब्रह्मलोकं ब्रजाम्यहम् ।

देवैः संस्तूयमानश्च ब्रह्मलोकं जगाम ह ॥ ३२ ॥

I shall then go to Brahmā's heaven. Being praised by the gods, he went to Brahmā's heaven.

पद्मयोनिर्महातेजाः सार्धं मुनिवरैस्तदा ।

आतिथ्यं च चकारास्य पाद्यार्घादिसुविष्टरैः ॥ ३३ ॥

The very lustrous Brahmā along with excellent sages offered him hospitable reception with water for washing his feet and with respectful offering and excellent seats;

उवाच विष्णुलोकं हि प्रयाहि त्वं स्वकर्मणा ।

एवमाभाषिते धात्रा जगाम शिवमन्दिरम् ॥ ३४ ॥

said to him "By the power of your deeds go to Śrī Viṣṇu's heaven. Thus addressed by the creator, he went to Śiva's house.

चक्रे आतिथ्यपूजां च उमया सह शंकरः ।

तस्यैवापि नृपेन्द्रस्य राजानमिदमब्रवीत्

॥ ३५ ॥

Śiva, along with Umā offered hospitable reception to that very King, and said these words to the King :

कृष्णभक्तोऽसि राजेन्द्र ममापि सुप्रियो भवान् ।

ततो ययाते राजेन्द्र वस त्वं मम मन्दिरम्

॥ ३६ ॥

Oh Lord of Kings, You are the devotee of Śrī Kṛṣṇa, You are also very dear to me; therefore Oh Yayāti, Lord of Kings, live in my house.

सर्वान् भोगान् प्रभुंश्च त्वं दुःखप्राप्यान् हि मानुषैः ।

अन्तरं नास्ति राजेन्द्र मम विष्णोर्न संशयः

॥ ३७ ॥

Enjoy all pleasures difficult to be obtained by human beings. Oh Lord of kings, there is certainly no difference between Viṣṇu and me. There is no doubt.

योऽसौ विष्णुस्वरूपेण स वै रुद्रो न संशयः ।

यो रुद्रो विद्यते राजन् स च विष्णुः सनातनः

॥ ३८ ॥

That he who has the form of Viṣṇu is Śiva and Oh King, he who is Rudra — is the ancient Śrī Viṣṇu.

(These are against Vedas and are portions of asura Mohana-bhāga only).

उभयोरन्तरं नास्ति तस्माच्चैव वदाम्यहम् ।

विष्णुभक्तस्य पुण्यस्य स्थानमेव ददाम्यहम्

॥ ३९ ॥

There is no difference between the two. Therefore only, I speak like this. I do give a place in my abode to a meritorious devotee of Śrī Viṣṇu.

तस्मादत्र महाराज स्थातव्यं हि त्वयाऽनघ ।

एवमुक्तः शिवेनापि ययातिर्हीरविल्लभः

॥ ४० ॥

Therefore, Oh innocent great King, You should stay here".
Thus addressed by Śiva, Yayāti, dear to Śrī Viṣṇu,

भक्त्या प्रणम्य देवेशं शंकरं नतकंधरः ।

एतत्सर्वं महादेव त्वयोक्तमिह सांप्रतम् ॥ ४१ ॥

with his neck bent down in devotion saluted Śiva, the lord of gods. Then said to him : "Oh great god, whatever you have said is proper.

युवयोरन्तरं नास्ति एका मूर्तिर्द्विधाऽभवत् ।

वैष्णवं गन्तुमिच्छामि पादौ तव नमाम्यहम् ॥ ४२ ॥

There is no difference between you two. It is one form divided into two. I desire to go to the heaven of Śrī Viṣṇu, I salute your Pādas." (Śiva and Viṣṇu are never the same)

एवमस्तु महाराज गच्छ लोकं तु वैष्णवम् ।

समादिष्टः शिवेनापि प्रतस्थे वसुधाधिपः ॥ ४३ ॥

Oh great King, let it be so; go to the heaven of Śrī Viṣṇu. Thus instructed by Śiva also, the Lord of the Earth,

पृथ्वीशस्तेर्महापुण्यैर्वैष्णवैर्विष्णुवल्लभैः ।

नृत्यमानैस्ततस्तैस्तु पुरतस्तस्य भूपतेः ॥ ४४ ॥

With Śrī Viṣṇu's very meritorious devotees, dear to Śrī Viṣṇu dancing before him — the King

शंखशब्दैः सुपापघ्नैः सिंहनादैः सुपुष्कलैः ।

जगाम निःस्वनै राजा पूज्यमानः सुचारणैः ॥ ४५ ॥

proceeded to Śrī Viṣṇu's heaven. He, accompanied by the conch-sounds destroying great sins, and very many roars of lions, many other sounds, being worshipped by good bards :

सुस्वरैर्गीयमानस्तु पाठकैः शास्त्रकोविदैः ।

गायन्ति पुरतस्तस्य गन्धर्वा गीततत्पराः ॥ ४६ ॥

his praise being sung in melodious tones of public readers skilled in scriptures, moved on. Gandharvas, eagerly engaged in singing, sang before him.

ऋषिभिः स्तूयमानश्च देववृन्दैः समन्वितैः ।

अप्सरोभिः सुरूपाभिः सेव्यमानः सनाहुषिः ॥ ४७ ॥

He was being praised by sages along with hosts of gods that had joined them. The son of Nahuṣa was being served by beautiful celestial damsels.

गन्धर्वैः किन्नरैः सिद्धैश्चारणैः पुण्यमंगलैः ।

साधैर्विद्याधरै राजा मरुद्भिर्वसुभिस्तथा ॥ ४८ ॥

That great King, being praised by meritorious and auspicious Gandharvas, Kinnaras, Siddhas, Bards, Sādhyas, Vidyā-dharas, Maruts and Vasus,

रुद्रैश्चादित्यवर्गैश्च लोकपालैर्दिगीश्वरैः ।

स्तूयमानो महाराजस्त्रैलोक्येन समन्ततः ॥ ४९ ॥

so also Rudra and groups of Ādityas and by the guardians and Lords of quarters and by all the three worlds all around,

ददृशे वैष्णवं लोकमनौपम्यमनामयम् ।

विमानैः काञ्चनै राजन् सर्वशोभासमाविलैः ॥ ५० ॥

saw the matchless and trouble free heaven of Śrī Viṣṇu. Oh King, that excellent and best city shone with golden, heavenly cars, full of all beauty,

हंसकुन्देन्दुधवलैर्विमानैरुपशोभितैः ।

प्रासादैः शतभौमैश्च मेरुमन्दरसंनिभैः ॥ ५१ ॥

with hundred storied mansions shining with halls white like swans, the Kunda flowers or the Moon

शिखरैरुल्लिखन्निश्च स्वर्व्योमहाटकान्वितैः ।

जाज्वल्यमानैः कलशैः शोभते सुपुरोत्तमम् ॥ ५२ ॥

and resembling the Meru and Mandara mountains which with their tops touched the heaven and the sky and with bright, golden pitchers on their tops.

तारागणैर्यथाकाशं तेजः श्रिया प्रकाशते ।

प्रज्वलत्तेजोज्वालाभिर्लोचनैरिव लोकते ॥ ५३ ॥

It shone with the splendour of lusture like the sky with multitude of stars, with flames of blazing lusture it, as it were, looked with eyes.

नानारत्नैर्हरिर्लोकः प्रहसद्गानैरिव ।

समाह्वयति तान् पुण्यान् वैष्णवान् विष्णुवल्लभान् ॥ ५४ ॥

Oh Lord of Kings, that Śiva's heaven, invited, with many jewels, as it were, with teeth showing while laughing and under the pretext of the flag with tossing foliage,

ध्वजव्याजेन राजेन्द्र चलिताग्रैः सुपल्लवैः ।

श्वसनान्दोलितैस्तैश्च ध्वजाग्रैश्च मनोहरैः ॥ ५५ ॥

the meritorious devotees of Śrī Viṣṇu, dear to Śrī Viṣṇu. It was well adorned everywhere with charming tops of banners tossed by wind and with golden staffs and bells.

हेमदण्डैश्च घंटाभिः सर्वत्र समलंकृतम् ।

सूर्यतेजःप्रकाशैश्च गोपुराट्टालकैस्ततः ॥ ५६ ॥

It shone with gates and watch-towers looking bright like the SUN's lusture, with beautiful round windows, rows of lattices

गवाक्षैर्जलमालैश्च वातायनमनोहरैः ।

प्रतोलीनां प्रकाशैश्च प्राकारैर्हेमरूपकैः ॥ ५७ ॥

and windows with the lustures of the broad ways and golden ramparts, with arches and good banners and many very auspicious sounds,

तोरणैः सुपताकाभिर्नानाशब्दैः सुमंगलैः ।

कलशाग्रैश्चक्रबिम्बै रविविम्बसमप्रभैः

॥ ५८ ॥

with the tops of pitchers, mirror like discs resembling in lusture the SUN's rob, with great splendour, with hundreds of private.

सुभोगैः शतकक्षैश्च निर्जलाम्बुदसन्निभैः ।

दण्डच्छत्रसमाकीर्णैः कलशैरुपशोभितैः

॥ ५९ ॥

Chambers resembling water-less clouds, crowded with staffs and umbrellas and pitchers, with chambers like clouds in the rainy season

प्रावृट्कालांबुदाकारैर्मदिरैरुपशोभितैः ।

कलशैः शोभमानैस्तैर्ऋक्षैर्द्यौरिव भूतलम्

॥ ६० ॥

and the Earth looked with so many pitchers, like the sky with stars. The city of Śrī Viṣṇu looked beautiful with the mass of staffs and banners with

दण्डजालपताकाभिर्ऋक्षजालसमप्रभैः ।

तादृशैः स्फाटिकाकारैः कान्तिशंखेन्दुसन्निभैः

॥ ६१ ॥

lusture like the multitude of stars, of the form of crystal objects, looking like the conch or the Moon.

हेमप्रासादसंबाधैर्नाधातुमयैस्ततः ।

विमानैर्बुदसंख्यैः शतकोटिसहस्रकैः

॥ ६२ ॥

with crowds of golden palaces and palaces made of many metals; with divine cars numbering Ten millions and

सर्वभोगयुतैश्चैव शोभते हरिपत्तनम् ।

यैः समाराधितो देवः शंखचक्रगदाधरः ॥ ६३ ॥

thousands of hundreds of crores; and with all enjoyments.
Those men, devotees of Śrī Viṣṇu

ते प्रसादात् तस्य तेषु निवसन्ति गृहेषु च ।

सर्वपुण्येषु दिव्येषु भोगाढ्येषु च मानवाः ॥ ६४ ॥

of religious deed and with all their sins washed away live,
through His Grace, in those houses, which are fully meritorious,
divine, and rich in all pleasures.

वैष्णवाः पुण्यकर्माणो निर्धूताशेषकल्मषाः ।

एवंविधैर्गृहैः पुण्यैः शोभितं विष्णुमन्दिरम् ॥ ६५ ॥

The house of Śrī Viṣṇu was adorned with excellent objects
like these.

नानावृक्षैः समाकीर्णं वनैश्चन्दनशोभितैः ।

सर्वकामफलै राजन् सर्वत्र समलंकृतम् ॥ ६६ ॥

It was everywhere crowded with many kinds of trees, graced
with sandal trees, having all desired fruits.

वापीकुण्डतडागैश्च सारसैरुपशोभितैः ।

हंसकारण्डवाकीर्णैः कल्हारैरुपशोभितैः ॥ ६७ ॥

It shone with wells, ponds and lakes beautiful with cranes
so also with lakes, crowded with swans and ducks, beautified with
white lotuses.

शतपत्रैर्महापद्मैः पद्मोत्पलविराजितैः ।

कनकोत्पलवर्णैश्च सरोभिश्च विराजते ॥ ६८ ॥

Other lotuses, big white lotuses, other kinds of lotuses and
blue lotuses and others having the colour of resembling golden
lotuses.

वैकुण्ठं सर्वशोभाढ्यं देवोद्यानैरलंकृतम् ।

दिव्यशोभासमाकीर्णं वैष्णवैरुपशोभितम्

॥ ६९ ॥

Vaikuṇṭha was rich with all beauty, was adorned with divine parks, was full of divine charm and was graced by the devotees of Śrī Viṣṇu.

वैकुण्ठं ददृशे राजा मोक्षस्थानमनुत्तमम् ।

देववृन्दैः समाकीर्णं ययातिर्नहुषात्मजः

॥ ७० ॥

The King saw this Vaikuṇṭha, the matchless place of salvation. Yayāti – Nahuṣa's son entered the beautiful city

प्रविवेश पुरं रम्यं सर्वदाहविवर्जितम् ।

ददृशे सर्वक्लिशघ्नं नारायणमनामयम्

॥ ७१ ॥

crowded with hosts of gods and free from any morbid heat. He saw that Śrī Viṣṇu, destroyer of all sufferings, free from any damage,

विमानैरुपशोभन्तं सर्वाभरणशालिनम् ।

पीतवासं जगन्नाथं श्रीवत्साकं महाद्युतिम्

॥ ७२ ॥

shining with divine cars resplended with all ornaments, clad in yellow garment marked with Śrīvatsa and very lustrous.

वैनतेयसमारूढं श्रियायुक्तं परात्परम् ।

सर्वेषां देवलोकानां यो गतिः परमेश्वरः

॥ ७३ ॥

mounted on Garuda accompanied by Śrī higher than the highest – the highest god, the refuge of all the worlds, who shone with

परमानन्दरूपेण कैवल्येन विराजते ।

सेव्यमानं महालोकैः सुपुण्यैर्वैष्णवैर्हरिम्

॥ ७४ ॥

perfect detachment of the form of the highest joy and was being served

देववृन्दैः समाकीर्णं गन्धर्वगणसेवितम् ।

अप्सरोभिर्महात्मानं दुःखक्लेशापहं हरिम्

॥ ७५ ॥

by great, very meritorious devotees of Śrī Viṣṇu.

नारायणं ननामाथ स्वपत्न्या सह भूपतिः ।

प्रणेमुर्मनिवाः सर्वे वैष्णवा मधुसूदनम्

॥ ७६ ॥

The Lord of the Earth, with his wife, saluted Śrī Nārāyaṇa – Śrī Viṣṇu, crowded with hosts of gods, waited upon by groups of gandharvas and celestial Nymphs.

गता ये वैष्णवाः सर्वे सह राज्ञा महामते ।

पादांबुजद्वयं तस्य नेमुर्मत्तया महामते

॥ ७७ ॥

Who was magnanimous and who removed all sufferings. All the men, devotees of Śrī Viṣṇu who had gone with the King, saluted Śrī Viṣṇu.

प्रणमन्तं महात्मानं राजानं दीप्ततेजसम् ।

तमुवाच हृषीकेशस्तुष्टोऽहं तव सुव्रत

॥ ७८ ॥

Oh you very intelligent one, Oh you highly intelligent one, they devoutly saluted His both Pādas. Viṣṇu said to the glorious King, who was blazing with lustre,

वरं वरय राजेन्द्र यत्ते मनसि वर्तते ।

तत्ते ददाम्यसन्देहं मद्भक्तोऽसि महामते

॥ ७९ ॥

and who was saluting Him : “Oh You of a good vow, I am pleased with you. Oh Lord of kings ask for a boon which you have in your mind. I shall certainly grant it to you. You are My devotee. Oh you, intelligent one.

राजोवाच— The King said :

यदि त्वं देवदेवेश तुष्टोऽसि मधुसूदन ।
दासत्वं देहि सततमात्मनश्च जगत्पते

॥ ८० ॥

Oh Madhusūdana, Oh Lord of gods, if you are pleased, then,
Oh Lord of the worlds, **always grant me your servitude – to be
your sevaka.**

विष्णुरुवाच— Śrī Viṣṇu said :

एवमस्तु महाभाग मम भक्तो न संशयः ।
लोके मम महाराज स्थातव्यमनया सह

॥ ८१ ॥

Oh glorious one, let it be so; You are undoubtedly My
devotee. Oh great King with this woman, You may stay in Heaven.

एवमुक्तो महाराजो ययातिः पृथिवीपतिः ।
प्रसादात् तस्य देवस्य विष्णुलोकं प्रसाधितम्

॥ ८२ ॥

निवसत्येष भूपालो वैष्णवं लोकमुत्तमम्

॥ ८३ ॥

That great King **Yayāti**, the Lord of the Earth, thus addressed, lived through the Grace of that God, in the excellent heaven
of Śrī Viṣṇu, which was decorated.

इति श्रीपद्मपुराणे भूमिखण्डे वैनोपाख्याने मातापितृतीर्थवर्णने
ययातिचरित्रे त्र्यशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Śrī Padma Purāṇa under Bhūmī Khaṇḍam under
Vena Upākhyāna the eighty third adhyāya comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

८. श्रीब्रह्मपुराणम्

Śrī Brahma Purāṇam

सोमवंशे ययातिचरितनिरूपणम्

In Soma Vamśa - Narration of Yayāti Caritam

दशमोऽध्यायः – Adhyāya 10

Ślokas 1 to 51

लोमहर्षण उवाच— Lomharṣaṇa said :

उत्पन्नाः पितृकन्यायां विरजायां महौजसः ।

नहुषस्य तु दायादाः षडिन्द्रोपेन्द्रतेजसः ॥ १ ॥

Nahuṣa had six successors who possessed the refulgence of Indra and Viṣṇu. They were born of Virajā, the daughter of Pitṛs.

यतिर्ययातिः शर्यातिरायातिर्यातिरेव च ।

सुयातिः षष्ठस्तेषां वै ययातिः पार्थिवोऽभवत् ॥ २ ॥

They were Yati, Yayāti, Śaryāti, Āyāti, Yāti and Suyāti. Among them, it was Yayāti who became the King.

यतिर्ज्येष्ठस्तु तेषां वै ययातिस्तु ततः परम् ।

ककुत्स्थकन्यां गो नाम लेभे परमधार्मिकः ।

यतिस्तु मोक्षमास्थाय ब्रह्मभूतोऽभवन् मुनिः ॥ ३ ॥

Yati was the eldest.

Yayāti was junior to him. The extremely virtuous Yati married Gomati the daughter of Kakustha but he became a sage. He realised Brahman and attained salvation.

तेषां ययातिः पञ्चानां विजित्य वसुधामिमाम् ।

देवयानीमुशनसः सुतां भार्यामवाप सः

॥ ४ ॥

Yayāti, the eldest of the remaining five conquered the Earth. He married Devayānī the daughter of Uśanas (Śukrācārya) and Śarmiṣṭhā the Asura women, the daughter of Vṛṣaparvan.

शर्मिष्ठामासुरीं चैव तनयां वृषपर्वणः ।

यदुं च तुर्वसुं चैव देवयानी व्यजायत

॥ ५ ॥

Devayānī gave birth to Yadu and Turvasu.

द्रुह्युं चानुं च पूरुं च शर्मिष्ठा वाऽऽर्षपर्वणी ।

तस्मै शक्रो ददौ प्रीतो रथं परमभास्वरम्

॥ ६ ॥

Śarmiṣṭhā the daughter of Vṛṣaparvan gave birth to Druhyu, Anu and Pūru. Indra who was pleased with him gave him an extremely resplendent divine chariot.

साङ्गं च काश्चनं दिव्यं दिव्यैः परमवाजिभिः ।

युक्तं मनोजवैः शुभ्रैरेन कार्यं समुद्रहन्

॥ ७ ॥

It had all its parts made of gold. Excellent divine white horses as fast as the mind were fitted to it. He conducted his activities by means of this chariot.

स तेन रथमुख्येन षड्रात्रेणाजयन्महीम् ।

ययातिर्युधि दुर्धर्षस्तथा देवान् सदानवान्

॥ ८ ॥

With this fine chariot the invincible **Yayāti** conquered the Earth in six days and defeated devas and asuras in battle.

स रथः कौरवाणां तु सर्वेषामभवत् तदा ।

संवर्तवसुनाम्नस्तु कौरवाज्जनमेजयात्

॥ ९ ॥

The chariot belonged to the King of Kuru race. From Janamejaya the descendent of Kuru, whose other name was Samvartavasu it was handed over to Emperor Parīkṣita, the scion of the family of Kuru.

कुरोः पुत्रस्य राजेन्द्र राज्ञः पारीक्षितस्य ह ।

जगाम स रथो नाशं शापाद्गर्गस्य धीमतः ॥ १० ॥

The chariot vanished due to the curse of the sage Garga. Janamejaya spoke harsh words to Garga and violently injured.

गर्गस्य हि सुतं बालं स राजा जनमेजयः ।

वाऽक्रूरं हिंसयामास ब्रह्महत्यामवाप सः ॥ ११ ॥

Garga's son who was then a mere boy. Hence, he incurred the sin of Brāhmin-slaughter.

स लोहगन्धी राजर्षिः परिधावन्नितस्ततः ।

पौरजानपदैस्त्यक्तो न लेभे शर्म कर्हिचित् ॥ १२ ॥

Emitting the bad odour of rusting iron the saintly kin roamed about here and there. He was shunned by the citizens and the country-folk.

ततः स दुःखसन्तप्तो नालभत् संविदं क्वचित् ।

विप्रेन्द्रं शौनकं राजा शरणं प्रत्यपद्यत ॥ १३ ॥

He did not attain pleasure of peace of mind by any means. He was extremely miserable. He failed to get consolation from any quarter.

याजयामास यज्ञेन शौनको जनमेजयम् ।

अश्वमेधेन राजानं पावनार्थं द्विजोत्तमाः ॥ १४ ॥

The King then sought refuge in Śaunaka the leading brāhmin. Oh, Excellent brāhmins, in order to sanctify him, Śaunaka performed a horse-sacrifice on behalf of King Janamejaya.

स लोहगन्धो व्यनशत् तस्यावभृथमेत्य ह ।

स च दिव्यरथो राज्ञो वशश्चेदिपतेस्तदा ॥ १५ ॥

When he had completed the concluding ablution of Avabr̥tha the stinking odour of rusting iron was expelled. The divine chariot was in the possession of Cedi ruler

दत्तः शक्रेण तुष्टेन लेभे तस्माद् बृहद्रथः ।

बृहद्रथात् क्रमेणैव गतो बार्हद्रथं नृपम्

॥ १६ ॥

having been handed over to him by Indra who was pleased with him. From him Bṛhadratha acquired it. From him it came into the possession of King Bṛhadratha. (Jarāsandha).

ततो हत्वा जरासन्धं भीमस्तं रथमुत्तमम् ।

प्रददौ वासुदेवाय प्रीत्या कौरवनन्दनः

॥ १७ ॥

After killing Jarāsandha, Bhīma redeemed that excellent chariot. Out of love the scion of the family of Kuru, Bhīma gave it to Śrī Vāsudeva.

सप्तद्वीपां ययातिस्तु जित्वा पृथ्वीं ससागराम् ।

व्यभजत् स्वं तदा राज्यं पुत्राणां नाहुषस्तदा

॥ १८ ॥

After conquering the Earth extending to the oceans and containing seven continents, Yayāti, the son of Nahusha, divided his kingdom among his sons.

ययातिर्दिशि पूर्वस्यां यदुं ज्येष्ठं न्ययोजयत् ।

मध्ये पूरुं च राजानमभ्यषिञ्चत् स नाहुषः

॥ १९ ॥

Yayāti crowned his eldest son Yadu in the Eastern quarter, Puru in the middle land;

दिशि दक्षिणपूर्वस्यां तुर्वसुं मतिमानृपः ।

तैरियं पृथिवी सर्वा सप्तद्वीपा सपत्तना

॥ २० ॥

Turvasu in the South-Eastern quarter. The entire Earth with its cities and seven continents is being ruled till today by them.

यथाप्रदेशमद्यापि धर्मेण प्रतिपाल्यते ।

प्रजास्तेषां पुरस्तात्तु वक्ष्यामि मुनिसत्तमाः

॥ २१ ॥

With due deference to their respective jurisdiction. Oh excellent sages, I shall recount their progeny later on.

धनुर्न्यस्य पृषत्कांश्च पञ्चभिः पुरुषर्षभैः ।

जरावानभवद्राजा भारमावेक्ष्य बन्धुषु

॥ २२ ॥

The King was ageing. He set aside his bows and arrows. He entrusted the entire administration to his kinsmen including the five leading men, his sons.

निक्षिप्तशस्त्रः पृथिवीं चचार पृथिवीपतिः ।

प्रीतिमानभवद्राजा ययातिरपराजितः

॥ २३ ॥

Having deposited his arms, the King roamed over the Earth, King Yayāti was extremely delighted.

एवं विभज्य पृथिवीं ययातिर्यदुमब्रवीत् ।

जरां मे प्रतिगृहीष्व पुत्रकृत्यान्तरेण वै

॥ २४ ॥

After distributing the Kingdom thus, Yayāti said to Yadu — Dear son, accept my old age.

तरुणस्तव रूपेण चरेयं पृथिवीमिमाम् ।

जरां त्वयि समाधाय तं यदुः प्रत्युवाच ह

॥ २५ ॥

Becoming youthful once again by your handsome features and depositing my old age with you. I shall travel round the Earth on another mission. Do accept my old age”.

यदुरुवाच— Yadu Said :

अनिर्दिष्टा मया भिक्षा ब्राह्मणस्य प्रतिश्रुता ।

अनपाकृत्य तां राजन्न गृहीष्यामि ते जराम्

॥ २६ ॥

Oh King, Alms have been promised to a brāhmin by me, I have not yet handed them over to him. Without fulfilling it, I shall not take up your old age.

जरायां बहवो दोषाः पानभोजनकारिताः ।

तस्माज्जरां न ते राजन् गृहीतुमहमुत्सहे

॥ २७ ॥

There are many defects in serility caused by drink and diet. Hence, Oh King, I am not enthusiastic over accepting your old age.

सन्ति ते बहवः पुत्रा मत्तः प्रियतरा नृप ।

प्रतिग्रहीतुं धर्मज्ञ पुत्रमन्यं वृणीष्व वै ॥ २८ ॥

Oh King you have many sons whom you love more than me. Oh knower of virtues, choose another son to take up your semility.

स एवमुक्तो यदुना राजा कोपसमन्वितः ।

उवाच वदतां श्रेष्ठो ययातिर्गर्ह्यन् सुतम् ॥ २९ ॥

Thus repulsed by Yadu the King became furious. Yayāti, the most excellent among the eloquent said thus, refuting his son.

ययातिरुवाच— Yayāti said :

क आश्रमस्तवान्योऽस्ति को वा धर्मो विधीयते ।

मामनादृत्य दुर्बुद्धे यदहं तव देशिकः ॥ ३० ॥

“What other stage of life will you have ? What virtue or righteousness is left for you, Oh wicked one, after slighting me since I am your preceptor.”

एवमुक्त्वा सुतं विप्राः शशापैनं स मन्युमान् ।

आराज्यास्ते प्रजा मूढ भविष्यन्ति न संशयः ॥ ३१ ॥

Saying thus, Oh brāhmins, in his anger he cursed his son thus — Oh deluded one, your subjects will be undoubtedly deprived of their kingdom.

द्रुह्यं च तुर्वसुं चैवाप्यनुं च द्विजसत्तमाः ।

एवमेवाब्रवीद्राजा प्रत्याख्यातश्च तैरपि ॥ ३२ ॥

Oh Excellent brāhmins, Yayāti was repulsed by three of his other sons too, the King repeated the same to Druhyu, Turvasu and Anu.

शशाप तानपि क्रुद्धो ययातिरपराजितः ।

यथावत्कथितं सर्वं मयाऽस्य द्विजसत्तमाः ॥ ३३ ॥

The infuriated Yayāti, the unconquerable monarch cursed them also. Oh Excellent brāhmins, everything about him has been precisely mentioned by me.

एवं शस्त्वा सुतान् सर्वाश्चतुरः पुरुपूर्वजान् ।

तदैव वचनं राजा पुरुमप्याह भो द्विजाः ॥ ३४ ॥

After cursing the four sons elder to Pūru thus, Oh brāhmins, the King addressed the very same words to Pūru also.

तरुणस्तव रूपेण चरेयं पृथिवीमिमाम् ।

जरां त्वयि समाधाय त्वं पुरो यदि मन्यसे । ॥ ३५ ॥

“Oh Pūru, if you agree, I shall become youthful once again with your handsome features and shall roam about the Earth after depositing my old age with you”.

स जरां प्रतिजग्राह पितुः पूरुः प्रतापवान् ।

ययातिरपि रूपेण पूरोः पर्यचरन् महीम् ॥ ३६ ॥

That valorous Pūru took over the sensibility of his father, with the handsome features of Pūru, Yayāti roamed about the Earth.

स मार्गमाणः कामानामन्तं नृपतिसत्तमः ।

विश्वाच्या सहितो रेमे वने चैत्ररथे प्रभुः ॥ ३७ ॥

Seeking the ultimate satiety of lustful dalliance, the Lord, the most excellent of kings indulged in anormous sports in the garden Caitraratha in the company of Viśvācī.

यदा त्वतृप्तः कामेषु भोगेषु च नराधिपः ।

तदा पुरोः सकाशाद्वै स्वां जरां प्रत्यपद्यत ॥ ३८ ॥

When he became utterly dissatisfied and disgusted with lustful orgies and enjoyment of pleasures, the King took back his senility from Pūru.

यत्र गाथा मुनिश्रेष्ठा गीताः किल ययातिना ।

योऽभिप्रत्याहरेत् कामान् सर्वशोऽङ्गानि कूर्मवत् ॥ ३९ ॥

In this connection, Oh excellent sages, the following verses were sung by Yayāti.

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मव भूय एवाभिवर्धते ॥ ४० ॥

“He who withdraws within himself all lustful passions like the tortoise that draws its limbs within itself is indeed a person who has attained Yoga.”

यत्पृथिव्यां व्रीहियं हिरण्यं पशवः स्त्रियः ।

नालमेकस्य तत्सर्वमिति कृत्वा न मुह्यति ॥ ४१ ॥

Never does lust and leachery subside by indulging in the enjoyment of sexual pleasures.

यदाभावं न कुरुते सर्वभूतेषु पापजम् ।

कर्मणा मनसा वाचा ब्रह्म संपद्यते तदा ॥ ४२ ॥

Just as the fire blazes all the more with the ghee poured in, so also it increases at every indulgence.

यदाऽन्येभ्यो न बिभेति तदा चास्मान्न बिभ्यति ।

यदा नेच्छति न द्वेष्टि ब्रह्म संपद्यते तदा ॥ ४३ ॥

If one were to possess all grains and hereby on the Earth, if one were to possess all gold, if all were to indulge to become the master of all animals on the Earth, or if one were to indulge in sexual union with all women,

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः ।

योऽसौ प्राणान्तिको रोगस्तां तृष्णां त्यजतः सुखम् ॥ ४४ ॥

One will find that it is not enough to quench thirst. That being so, one should not be deluded by these things. When one does not have any sinful feeling towards any living being,

जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः ।

धनाशा जीविताशा च जीर्यतोऽपि न जीर्यति ॥ ४५ ॥

mentally, physically and verbally one is likely to attain Brahman. When one is not afraid of others, when one is afraid of him or when one does not like or dislike others too much, one attains Brahman. Happiness befalls that person who eschews greed and covetousness,

यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् ।

तृष्णाक्षयसुखस्यैते नार्हन्ति षोडशीं कलाम् ॥ ४६ ॥

which are impossible to be eschewed by the wicked, which do not become old even when one becomes old and decrepit and which is an ailment that comes to an end only when the vital airs die out.

When one becomes old, one's hairs grow old, when one becomes old one's teeth become old, **but the hope and greed for wealth and life never grow old when one grows old.** The happiness that one is supposed to derive from indulgence in sexual pleasure, the great happiness that one may have in heaven — these do not deserve even a sixteenth part of happiness one is sure to have when greed is destroyed."

एवमुक्त्वा स राजर्षिः सदारः प्राविशद्वनम् ।

कालेन महता चापि चचार विपुलं तपः ॥ ४७ ॥

After saying this that saintly King entered the forest accompanied by his wife. He performed a great penance of long duration.

भृगुतुङ्गे तपस्तत्त्वा तपसोऽन्ते महायशाः ।

अनश्नन् देहमुत्सृज्य सदारः स्वर्गमाप्तवान् ॥ ४८ ॥

That King of great fame performed penance on the peak Bhṛgu Tuṅga. At the conclusion of penance, he performed holy rite of refraining from taking food and cast off his mortal body. Accompanied by his wife, he attained heaven.

तस्य वंशे मुनिश्रेष्ठाः पञ्च राजर्षिसत्तपाः ।

यैर्व्याप्ता पृथिवी सर्वा सूर्यस्येव गभस्तिभिः ॥ ४९ ॥

Oh Excellent sage, there were born five excellent saintly kings in his family. The entire Earth is pervaded by them as if by the rays of the Sun.

यदोस्तु वंशं वक्ष्यामि शृणुध्वं राजसत्कृतम् ।

यत्र नारायणे जज्ञे हरिर्वृष्णिकुलोद्ब्रह्मः ॥ ५० ॥

Oh Excellent sages, the man who listens to the story of Yayāti continuously shall become endowed with progeny, longevity and renown.

शृण्वन् प्रजावानायुष्मान् कीर्तिमांश्च भवेन्नरः ।

ययातिचरितं नित्यमिदं शृण्वन् द्विजोत्तमाः ॥ ५१ ॥

Now listen, I shall recount the family of Yadu honoured by Kings. It was in this that Śrī Nārāyaṇa, Śrī Hari was born took Avatāra as the uplifter of the family of Vṛṣṇis.

इति श्रीब्रह्मपुराणे सोमवंशे ययातिचरितनिरूपणं नाम

दशमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

Thus ends the 10th Adhyāya of Brahma Purāṇa dealing with the story of King Yayāti - Adhyāya Ten.

Om Śrī Kṛṣṇārpaṇamastu.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

९. श्रीस्कन्दपुराणम् Śrī Skanda Purāṇam

महेश्वरखण्डम्

(Maheśwara Khaṇḍa)

पञ्चदशोऽध्यायः – Adhyāya 15

ययातिं च महाभागा आनयध्वं त्वरान्विताः ।

देवदूतास्तु वै तूर्णं ययातिं द्रुतमानयन् ॥ ९३ ॥

Oh highly fortunate ones, hasten to bring Yayāti. Messengers of devas went immediately and brought Yayāti quickly.

विमानमारुह्य तदा महात्मा

ययौ दिवं देवदूतैः समेतः ।

पुरस्कृतो देववरैस्तदानीं

तथोरगैर्यक्षगन्धर्वसिद्धैः ॥ ९४ ॥

The noble souled Yayāti got into an aerial chariot and went to heaven accompanied by the messengers of Devas. He was then honoured and received by the excellent Devas, as well as serpents, Yakṣas, Siddhas and Gandharvas.

आयातः सोऽमरावत्यां त्रिदशैरभितोषितः ।

इन्द्रासने चोपविष्टो बभाषे च ससत्वरम् ॥ ९५ ॥

He arrived at Amarāvati and was then propitiated by Devas. He seated himself on the throne of Indra and was immediately addressed.

नारदेनैवमुक्तस्तु त्वं राजा याज्ञिको ह्यसि ।

सतामवज्ञया प्राप्नो नहुषो दंदशूकताम्

॥ ९६ ॥

He was told thus by Nārada : “You are a King who has performed Yajñas. By insulting good people Nahuṣa attained the status of a venomous serpent.”

ये प्राप्नुवन्ति धर्मिष्ठा दैवेन परमं पदम् ।

प्राक्तेनैव मूढास्ते न पश्यन्ति शुभाशुभम्

॥ ९७ ॥

Those virtuous persons who attain the highest position by means of good luck, become deluded too, on account of previous karmas. They do not see auspiciousness and inauspiciousness.

पतन्ति नरके घोरे स्तब्धा वै नात्र संशयः

॥ ९८ ॥

Those stubborn persons fall into terrible hell. There is no doubt about it.

ययातिरुवाच— Yayāti said :

यैः कृतं चामितं पुण्यं तेषां विघ्नः प्रजायते ।

अल्पकत्वेन देवर्षे विद्धि सर्वं परं मम

॥ ९९ ॥

Obstacles beset those persons too who have performed unmeasured and limitless meritorious deeds. They were by no means in small measures, Oh celestial stage, know that every one of those deeds of mine was very great.

महादानानि दत्तानि अन्नदानयुतानि च ।

गोदानानि बहून्वेव भूमिदानयुतानि च

॥ १०० ॥

Great charitable gifts have been offered along with the gifts of food. Many gifts of cows have been made along with the gifts of lands too.

तथैव सर्वाण्यपि चोत्तमानि
दानानि चोक्तानि मनीषिभिर्यदा ।
एतानि सर्वाणि मया तदैव
दत्तानि काले च महाविधानतः ॥ १०१ ॥

Similarly, all excellent religious gifts mentioned by learned persons have been given by me then and there at the proper time, and in accordance with the great injunctions.

यज्ञैरिष्टं वाजपेयातिरात्रै-
ज्योतिष्ठोमै राजसूयादिभिश्च ।
शास्त्रप्रोक्तैरश्वमेधादिभिश्च
यूपैरैषालंकृता भूः समन्तात् ॥ १०२ ॥

The sacrifices Vājapeya, Atirātra, Jyotiṣṭoma, Rājasūya, Horse-Sacrifice etc., as mentioned in the Sāstras, — all these have been performed by me. The Earth has been adorned all round with sacrificial posts.

देवदेवो जगन्नाथ इष्टो यज्ञैरनेकशः ।
गालवाय पुरे दत्ता कन्या त्वेषा च माधवी ॥ १०३ ॥

The Lord of the Universe, the Lord of devas, has been worshipped in many ways. This daughter Mādhavi was given to Gālava in the city.

पत्नीत्वेन चतुर्भ्यश्च दत्ताः कन्या मुने तदा ।
गालवस्य गुरोरर्थे विश्वामित्रस्य धीमतः ॥ १०४ ॥

Daughters were given to four persons as wives, Oh Sage, for the sake of the intelligent preceptor of Gālava, namely Viśwā-mitra.

एवंभूतान्यनेकानि सुकृतानि मया पुरा ।

महान्ति च बहून्येव तानि वक्तुं न पार्यते

॥ १०५ ॥

These and many other meritorious have been performed by me formerly. They are great and numerous. It is impossible to recount all of them.

भूयः पृष्टः सर्वदेवैः स राजा

कृतं सर्वं गुप्तमेवं यथार्थम् ।

विज्ञातुमिच्छाम यतार्थतोऽपि

सर्वे वयं श्रोतुकामा ययाते

॥ १०६ ॥

That King was again asked by all the devas : “Were all these holy rites performed secretly by you and properly too ? We all wish to hear the truth. Oh **Yayāti**, we are all desirous of hearing too”.

वचो निशम्य देवानां ययातिरपि तद्युतिः ।

कथयामास तत्सर्वं पुण्यशेषं यथार्थतः

॥ १०७ ॥

On hearing the words of devas, **Yayāti** of unmeasured splendour described everything regarding the remaining part of his meritorious deeds.

कथितं सर्वमेतच्च निःशेषं व्यासवत् तदा ।

स्वपुण्यकथनेनैव ययातिरपतद्भुवि

॥ १०८ ॥

Everything was described without leaving anything. Everything was severally mentioned in detail. Recounting his own merits, **Yayāti** fell down on the Earth.

तत्क्षणादेव सर्वेषां सुराणां तत्र पश्यताम् ।

एवमेव तथा जातमराजकमतन्द्रितम्

॥ १०९ ॥

At that very instant, even as all the Suras went on watching Yayāti fell down. Thus anarchy was produced and spread quickly.

अन्यो न दृश्यते लोके याज्ञिको यो हि तत्र वै ।

शक्रासनेऽभिषेकार्थं श्रूयतां हि द्विजोत्तमाः

॥ ११० ॥

None else was seen by them deserving to be crowned in the place of Śakra on account of his being a Yajña-performer. Let this be heard, Oh Excellent Brāhmaṇas.

सर्वे सुराश्च ऋषयोऽथ महाफणीन्द्रा

गन्धर्वयक्षखगचारणकिन्नराश्च ।

विद्याधराः सुरगणाप्सरसां गणाश्च

चिन्तापराः समभवन् मनुजास्तथैव ॥ १११ ॥

All the Suras, sages, great and leading serpents, Gandharvas, Yakṣas, Khagas (Birds) Cāraṇas, Kinnaras, Vidyādhara, groups of Suras and celestial damsels – all these became full of anxiety. So too were the human beings.

इति श्रीस्कान्दे महापुराणे एकाशीतिसाहस्र्यां संहितायां

प्रथमे माहेश्वरखण्डे केदारखण्डे शिवशास्त्रे

देवेन्द्रस्वराज्याभिषेकवृत्तान्ते देवेन्द्रस्य ब्रह्महृत्ययोपद्रुतौ नहुषशाप-

ययातिभूपुण्यक्षयवृत्तान्तवर्णनं नाम पञ्चदशोऽध्यायः ॥

ॐ श्रीकृष्णार्पणमस्तु ॥

Curse of Nahusha and King Yayāti's virtues' fall

Adhyaya fifteen comes to an end.

Om Śrī Kṛṣṇārpaṇmastu.

★ ★ ★

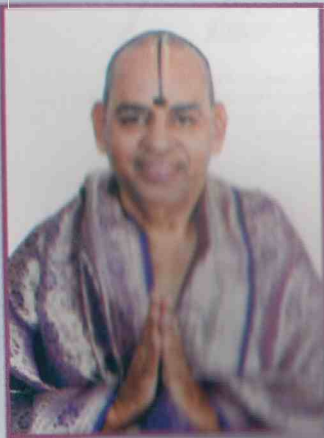


On 11-9-2011, during Chaturmasya performed by His Holiness Śrī Śrī 1008 Śrī Viśva Pūrṇa Tīrtha Swāmī of Pejāvar Mutt, at Coimbatore awarded the Title of **Mādhva Siddhanta Bhūṣana** to Śrī T. S. Rāghavendran and did anugraha considering his extra-ordinary sevā to Śrī Madhva.



Tāmrāparṇī Subbāchār Rāghavendran

Popularly known as **T.S.R.**



The humble author is the 3rd son of Śrī D. V. Subbāchār, an accredited traditional scholar of Vedānta. This humble author studied under him for many many years on Vedānta.

This humble author secured first rank with only first class in F.L., B.L. and Bar council exams in Law of Madras University and holds unbroken record of highest marks till today

Participated in several sabhās, sadas, debates, discourses, conferences and proved to be an extra ordinary wonderfull and most selfwarming thrid to all participants. He is the past secretary of NMBC Sabha for the last many years conducting yojanā sevā.

**Titles conferred on
Śrī T. S. Rāghavendran**



Śrī Sri 1008 Sri Satyātma Tirtha Swāmiji of Sri Uttarādī Mutt on 21-2-2007, profusely blessed Śrī TSR and conferred the Title of '**Madhva Mata Ratna**' at Hyderabad and blessed for continued sevā to vedāntic philosophy by the Anugraha of Śrī Rāma. On 1-3-2010 His Holiness blessed with the title "**Sat-śāstra-Anuvāda-Sūra**" also.



Śrī Sri 1008 Sri Viśveśa Tirtha Swāmiji of Sri Pejavar Mutt (Udupi) has conferred and blessed the humble author with the title '**Madhva Bhūshapam**' at Chennai on 4-2-2006 during the Amṛta Mahotsava of Śrī Swāmiji and observed, that it is an achievement to be noted in the Guinness' book of world records of his writing 122 books thus far.



Śrī Sri 1008 Sri Vidyāsāgara Madhava Tīrtharu of Madhava tirtha mutt during his 7th Chaturmāsya at Śrīrangam on 9-8-08 Saturday conferred the title on Śrī TSR as '**Madhva Siddhānta Kṣīrārṇava Rājahamsa**' and released his 164th book and did Anugraha.



Śrī Sri 1008 Sri Vidyēśa Tirtha Swāmiji of Bhaṇḍārkeri Mutt conferred the title of '**Bhaṇḍārkeri RājāhamsaŚrī**' on Śrī TSR and did anugraha on 6-5-2009 at Śrīrangam during the 9th year Ārādhana of Śrī Sri 1008 Sri Vidyā mānya Tirtha Mahān.



Śrī Sri 1008 Sri Raghumānya Tirtha Swāmiji of Bhimasetu Munivṛnda Matha, conferred the title of '**Bhimasetu Raghudhvaja Prasasti**' on Śrī TSR and did anugraha on 24-10-2010 at Coimbatore.



Śrī Sri 1008 Sri Vijānānidhi Tirtha Swāmiji of Sri Śrīpādarāja Mahā Saṁsthānam (Mulabāgal Mutt) has conferred and blessed humble author with the title '**Tatva Sudhā Ratna**' at Erode on 23-3-2006 during the centenary celebrations of Śrī Sri 1008 Sri Sudhinidhi Tirtha Mahān. Śrī Swāmiji asserted that there is no second case like that of Śrī TSR of this century.



Śrī Sri 1008 Sri Vidyādhiśa Tirtha Swāmiji of Palimar Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of '**Paravidyā Pravinā**' on him & blessed for continued service to Vedāntic Philosophy.



Śrī Sri 1008 Sri Raghu Vijaya Tirtha Swāmiji of Kūḍli Ārya Akṣobhya Tirtha Mutt conferred the title of '**Ubhaya Śāstra Viśārada**' on Śrī TSR and did anugraha on 29-3-2009 at Ānanda Tirtha Mandir, Coimbatore.



Śrī Sri 1008 Sri Suvidyendra Tirtha Swāmiji, Bangalore conferred the title of '**Śaṭśāstra Pañcāmana**' on Śrī TSR and blessed for continued sevā to Vedānta, on 15-8-2008 at Coimbatore during Śrī Sri Swāmiji 7th Chaturmāsya.



On 7-9-2008, Sunday, Śrī Sri 1008 Sri Vidyātma Tirtha Swāmiji of Madhva Mutt, Prayāg (branch of Palimar Mutt) with all happiness conferred the title '**Madhva Siddhānta Simha**' on Śrī TSR at Anaka-puttur Śrī Rāghavendra Swāmy Mandir, Chennai.